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Art. I. *The Triumph of Music;* A Poem: in six Cantos. By William Hayley, Esq. Quarto, pp. 150. Price 10s. 6d. Payne, Johnson, Evans, Longman and Co. 1804.

MR. Hayley is known as a literary veteran, too well to stand in need of our suffrage to his merits. It is not indeed as a combatant, that he has aimed at applause, (for his satire never indicates hostility;) but as a zealous and skilful cultivator of the Parnassian soil, which he has fertilized and embellished, to no small extent, and with no small variety of productions. In the didactic, the dramatic, and the lyric departments of poetry; and as an essayist, and a biographer; he has frequently favoured the public with compositions in which the useful is happily blended with the agreeable. One striking feature characterizes every offspring of his genius—*benevolence*. And if there be any exception from this general remark,—if (in this view) there should be found,

"One line which dying he could wish to blot,"

it is obviously where his mind has been diverted from its prevailing course, by the current of popular prejudice.

The title of the Poem before us, will remind most readers of another of the author's works, which appears to have surpassed the rest in its public attractions. In that performance, as in his didactic poems, Mr. Hayley seems to have regarded Pope as his model: but, while the "Triumphs of Temper" was evidently formed on the plan of the Rape of the Lock, the former belongs rather to the moral, than to the mock-heroic class. The present work is wholly serious; and it differs, not only from the author's preceding works, but likewise from those of most other writers, in mingling lyric measures with the heroic. *Dramatic* operas have long been in vogue; but we conceive an *Epic* opera, as this may be called, to be a novelty. We shall introduce our account of the work, with that which Mr. H. has given of it in his Preface.

'It has been the purpose of the Author in the following Poem, not to display all the various efficacy of music, but to commemorate one very striking example of its moral influence.

'Those who consider this powerful art as a mere amusement, may think it hardly credible, that music could have such a sudden moral influence on two men, whose habits of life were barbarous in the extreme: but the extraordinary occurrence, to which I allude, (described in the second Canto) is, in truth, an incident of personal history. I read it many years ago, with singular delight, in the memoirs of an Italian musician, and treasured it in my mind, as a circumstance, that might serve for the basis of an interesting poetical composition.

'The incident was so powerful, it occurred continually to my recollection, and I imagined it might be advantageous to a Poem founded upon it, to introduce a variety of persons, whose peculiar characters and situations might naturally give rise to great varieties of verse. I hoped such an introduction of brief compositions for music might produce a desirable effect in relieving that monotony, of which many readers are apt to complain, in perusing successive books of heroic rhyme, though composed by the most harmonious of our Poets.

'I have now made the experiment; but the full success of it is only to be learnt from the voice of our country.

'I will not attempt to recommend the work, except by saying, that a few of the occasional verses, which are blended with the narrative, have been medicinal to my own mind under severe affliction. If they are fortunate enough to produce a similar effect on any of my afflicted fellow-creatures, the Author will have obtained that kind of success, which he regards as the noblest object of literary ambition.'

A sketch of the story which extends through the author's six cantos, with specimens of the narrative, and of the lyric pieces interspersed in various parts of it, will best enable our readers to judge of this singular poem, and may conduce to their instruction, as well as to their amusement.

The heroine of the tale is Venusia, educated as the daughter of Donado, a Venetian senator, but really sprung from another nobleman named Manfredi. After losing his wife, and only son, he placed this child under the care of a woman, who at the same time nursed a daughter of Donado. The latter dying, her father, in order to retain an estate which depended on the life of his child, bribed the nurse to exchange the living for the dead, and to report to Manfredi that his daughter had suddenly expired. That worthy man, overwhelmed with a succession of calamities, which he imputed to his own misconduct, (having been the involuntary occasion of his son's death), withdraws from all society, and immures himself in a beautiful villa near Bergamo, whence, unseen, he imparts to the neighbouring poor, those comforts of which he denies himself the enjoyment.

The events which stand thus at the commencement of the poem, are occasionally developed in its progress. The first lines contain a brief address to the fair sex, and the character and circumstances of Venusia, at that period.

'Fav'rites

'Fav'rites of Heaven, who, with delight profound,
Enjoy the magic of melodious sound!
Ye fair! whose beauty mental charms endear,
Who chaste affection's hallowed warmth revere!
Whose graces from that source of radiance rise,
As colours from the sun adorn the skies!
Kindly to truth's eventful tale attend,
Where spells of harmony, and nature blend!
Where love exults new wonders to display;
And Music proves her soul-reforming sway!
'In pleasure's palace, her Venetian dome!
That echoes to her songs, her fav'rite home!
In that fair city, whose gay scenes inspire
The simple gondolier with tuneful fire,
To woman's height the young VENUSIA grew;
A form more lovely nature never knew:
Tho' young, majestic! tho' majestic, mild!
Modestly gay, and delicately wild!
The rays of fancy in her features shone;
Her eyes had all the power of beauty's zone.
Instructive love a stranger to her breast,
She knew not yet the magic she possest;
Or knew it darkly; as her sole desire
Was but to soothe the spirit of her sire:
For him, with rare exertion, she combin'd
All arts, that grace the person, and the mind.
Each talent her's, that softens, or alarms!
She much excell'd in all; but most in vocal charms.
Her speech was melody; and, when she sung,
Enchanted age believ'd, that he was young.
Her sire, the stern DONADO! with delight
Train'd his sweet child, for ever in his sight;
Himself a noble of Venetian pride,
He destin'd her to be a brother's bride;
A brother of the state; in rank his peer;
One, whose wealth made him to ambition dear;
Such vain ambition may proud beauty melt;
But such the pure VENUSIA never felt.'

The partner destined by Donado for his supposed daughter, being very unsuitable to her, a variety of circumstances concurs to excite and cherish a mutual affection between her, and Lucilio, a man of eminent genius and merit, who is as much her inferior in fortune, as he is her superior in age. He had lost a wife and daughter in early life; and his afflictions, combined with an admirable taste for music, give occasion to many of the lyric pieces introduced. By the advice of Donado's sister, Venusia hazards a stolen marriage with her lover; and they take refuge at Milan, in a convent to which they are introduced by a friendly priest. Donado traces them to this retreat; and employs two

assassins to accomplish his revenge on Lucilio: but the latter, by the united powers of melody and piety, melts the stern hearts of his intended murderers, who had concealed themselves in a chapel where he performed his daily oraisons. This event, founded in fact, suggested the title of the poem.

The vengeance of Donado, frustrated, not appeased, obliges the affectionate pair to seek a different shelter; and, as the most retired and secure spot, Manfredi's villa is opened to them. The hospitable but dejected owner, converses with his guests only on paper, and indulges himself no farther than to listen to their harmonies in a separate apartment. More than a year is spent in this concealment; and Lucilio, who had unexpectedly received an accession of wealth previous to his removal from Milan, is afterwards gratified with a daughter by his beloved bride.

Donado in the mean time, the slave of his appetites, becomes nearly their victim; but persisting in his rancour against Lucilio, and having at length discovered his retreat, obtains means of introducing himself in disguise, for the purpose of destroying his reputed son-in-law. Being, however, detected and seized by Manfredi, he acknowledges the latter to be Venusia's father, resigns the property he had fraudulently kept from his own relations, and becomes reconciled to the happy couple, whose bliss is enhanced by the consolation and joy of Manfredi at the restoration of his daughter.

This interesting narrative is made the vehicle of many pathetic and devotional pieces, of which Mr. H. avows some to "have been medicinal to his own mind under severe affliction." Various passages in his Essay on Sculpture, and in his biography of Cowper, tend to illustrate this intimation. The following *Lyrics*, doubtless, allude to his loss of that admired friend, and of his own darling son, at the same juncture. Their metres are adapted to tunes deservedly admired; the former set to the words "Here's a health to those far awa;" the next by Purcell, to Dryden's song, "On a bank beside a willow."

O my friends! who are gone to the skies,
And have left upon earth a good name!
To your virtue my song shall arise,
And yours be affection, and fame,
For ever!

On the tomb where your relicks repose,
I pay them fond memory's debt:
There my sorrow incessantly flows,
And that duty I never forget,
No, never!

Sweet the joy that mild evening bestows
Whom her pensive attractions endear!

But sweeter the vision, that shows
All the worth of the dead we revere,
For ever!
In the season of silence and night,
Ye idols, ador'd in my heart,
From gratitude's spiritual sight
May your images never depart!
No, never! p. 7.

By a tomb, that held his treasure,
All his filial pride and pleasure!
Thus a father mourn'd his child:
Leave, ah leave me to my sorrow!
Dark my day! and dark my morrow!
Life is now a dreary wild:
Hope forsook me,
Misery took me,
When in death my darling smil'd.
Ere his plaint of woe was ended,
From an azure sky descended,
Gracious Pity cheer'd his sight:
Know, she said, and cease to languish,
Heaven afflicts, with transient anguish,
Hearts, that sacred bonds unite;
But to render
Bliss more tender
In eternal scenes of light. p. 10.

From the numerous *Sonnets* interspersed through the poem, we select the following two.

To thee, Redeemer of a ruin'd race!
Grateful to thee, thou best of guides! I bend:
Infirmity's support! and sorrow's friend!
Still in these deep afflictions, that efface
Joy's vital beam, and hope's all-chearing trace,
I trust thy mercy will my mind defend
From the worst ills, that o'er weak age impend,
Distrust! and apathy the heart's disgrace!
Tho' long immers'd in grief's severest gloom,
Whose gather'd clouds o'er all my prospect roll,
I am requir'd, by Heaven's supreme controul,
To yield my darling to an early tomb,
Still let thy word, my darken'd life illume!
And quiet anguish sanctify my soul! p. 87.

Acknowledg'd Son of Heaven's approving Sire!
Whose hallow'd triumph over evil powers
Restor'd the prospect of those blissful bowers,
That human frailty lost! to that blest quire,
Who, with sweet harmony of soul, aspire

In troubled life's probationary hours
From torture's thorn to pluck immortal flowers,
And purify the heart with heavenly fire!
Gentlest of guides!. whose form, in nature's vest,
To man a model of perfection gave!
Whose word, an antidote to every pest!
Revives the sorrowful, and frees the slave!
O teach my spirit, howsoe'er distrest,
To walk unsinking on affliction's wave!

It is probable that the gay world may discover less attachment to Venusia than to Serena, on account of these serious effusions of the author's mind: and it is possible that some individuals may be sufficiently depraved to treat them with ridicule, and the whole poem, for that reason, with contempt. Of its poetical merit our readers may form some judgement from the preceding extracts; but it is incumbent on us to apprise them, that we have chosen these, rather for their sentimental excellence, than as the most favourable specimens of the author's versification. For the latter purpose, some of the longer poems would have been more apposite.

We observe with the highest pleasure, the happy effects with which the author's afflictions, and his intimacy with the late excellent Cowper, appear to have been attended. At all times, Mr. H. has expressed a veneration for revealed religion, and a regard to its interests. His present work displays its influence on his own mind. At this, infidels may scoff, but he may rejoice, and sincere Christians will congratulate him. We hope that his eminent talents will, to the last, be employed to direct the attention, and to raise the affections of mankind to their proper object. With this determination, the author may adopt the language of Racine,

"Je crains Dieu, cher Abner, et n'ai point d'autre crainte."

Art. II. *Memoirs of the Life of Agrippina, the Wife of Germanicus*; by Elizabeth Hamilton. Octavo. 3 Vols. pp. 1050. Price 18s. Robinsons, 1804.

A SHORT time ago, Miss Hamilton, the author of several popular works, favoured the public with two volumes of "Letters on Education," in which she endeavoured to lay down a system, that, commencing with infancy, should comprehend whatever relates to the culture of the heart and mind. In this undertaking, she attempted to develope the origin of the passions, and the powers of the mind; and to exhibit the best expedients for regulating the former, and improving the latter. The subject naturally led her into much metaphysical and abstract disquisition; and if she sometimes erred from the truth, or lost herself in the labyrinth of her own reasoning, the fact ought probably

probably to be attributed, rather to the abstruse nature of her speculations, than to any inferiority of mental vigour and penetration. Had it fallen to our lot to analyse those letters, we should certainly have thought it our duty to enter a protest against some of her positions and speculations. Her doctrine of *associations*, learned in the school of *Hartley*, is carried to very undue lengths; and subverts, if we mistake not, a fundamental article of the christian religion—the depravity of human nature. We do not, however, deny the influence of associations: on the contrary, we consider them as operating powerfully on the formation of the human character; and that it is of great importance to pay the earliest attention to them, not lest they should *generate* evil dispositions, but lest they should *nurture* the growth and rankness of those already existing, and coeval with life.

But it is to her present work, that our attention is more particularly called: and we feel great pleasure in being able to pronounce it a very interesting and instructive publication. "The author's aim, is to give such an illustration of the principles that were unfolded" in her Letters on Education, "as may render them more extensively useful." (Pref. p. vii.) It must not, however, be expected, that the principles laid down in her former work, are here *specifically* illustrated and exemplified: because, with the exception of incidental allusions to her favourite doctrine of associations, there are no references whatever to her letters; and the excellent observations and reflections which abound in her present publication, will be as intelligible and instructive to them who have never read the former, as to them who are conversant with it.

We congratulate Miss H's readers, that, after much deliberation, whether to write a novel in illustration of her principles of education, or to select a piece of biography, she determined on the latter, as likely to be the more profitable and instructive. That, after much reflection, she should come to this conclusion, excites in us no surprize. Our wonder is, that she found it necessary to deliberate at all, on so clear a point.

> "Paullum interesse censes, ex animo omnia,
> *Ut fert natura*, facias, an *de industria*?"

What influence would the fictions of a romance have on any reflecting mind? especially since no composition of that nature, which does not outrage probability and daily experience, could suit the taste of the age.

Had Miss H. written a novel, instead of a piece of biography, her book would probably have remained unknown to those persons, whose approbation and esteem are most worth having. As it is, she has presented the public with a work, (not perhaps very

difficult in its execution, but) which will afford entertainment, even to those who read with no superior motive, and will be highly valued by those who possess a classic taste, and cultivated mind. We think Miss H. has been very happy in the selection of her subject for biography. One more interesting, and affording greater scope for serious reflection, than that of the *elder* Agrippina, could not perhaps have been easily found. It introduces the reader to a period, closely connected with the Augustan age; and presents him with the most important events recorded in the first six books of the annals of *Tacitus*, whose history of *Tiberius* is justly considered as the most finished of all his elegant writings. *Germanicus* was the favourite of the historian; and he has recorded, with peculiar minuteness, every thing that related to that amiable prince and consummate general. Hence it may naturally be expected, that nothing of importance would be omitted in the fortunes of Agrippina, the grand-daughter of Augustus, and the wife of Germanicus; a circumstance peculiarly favourable to her biographer, at so great a distance of time.

Though Agrippina is the heroine of this work, it is far from being confined to her private concerns: it comprehends the principal events of the latter part of the reign of Augustus, and nearly the whole of that of Tiberius; and the great characters which adorned, or disgraced that period, are made to pass in review before the reader.

The author, in her preface, modestly acknowledges her incompetency to draw her materials from the purest source; and that she has been obliged to have recourse to translations: but when the reader is informed that her principal authority is Murphy's elegant version of Tacitus, he will not consider this circumstance as greatly detracting from the authenticity of her work.

It would have been beneath the dignity of the historian to record the *minutiæ* of Agrippina's domestic conduct; yet these might afford some of the most instructive lessons in biography, and furnish the best criterion of real character. Abroad, our tempers, words, and actions, are studied, and often forced: at home, they are the genuine offspring of the heart, and shew its real quality. It is in *little* circumstances, then, that we ascertain character; and these, the historian seldom records. Tacitus, however, has not entirely overlooked the domestic conduct of the wife of Germanicus: several particulars are related, which reflect light upon her conduct as a wife, a mother, a friend. Her prominent features are drawn in such strong lines, that it is impossible to mistake the likeness; and it requires no extraordinary portion of skill to throw in the shades, and complete the portrait. Miss H. has done this, by supplying, from probability,

bability, the chasms of the historian; and she has prudently taken care to distinguish, for the greater part, her own suppositions from historical facts, by prefacing the former with, " it is probable," " we may not unreasonably suppose," &c. so that the reader will seldom mistake fiction for fact.

That which constitutes a great, if not the principal part of the value of " the life of Agrippina," is the many judicious reflections, moral and religious, with which the whole is interpersed. Seldom does Miss H. omit an opportunity of exposing the deformity of vice, or demonstrating the excellence of virtue. She endeavours continually to impress the mind with sentiments of reverence for the Christian religion, and to shew its infinite superiority over Pagan superstitions. Its effect on the heart and disposition, she frequently contrasts with the pride, rancour, and revenge, of the Romans; who not only considered these diabolical passions as innocent, but even ranked them among the virtues. The contempt which this haughty people expressed of every other nation, has given the author many opportunities for pertinent reflection. Nothing can be more finely imagined than the following. After recording the disasters which Germanicus met with on the German ocean, when he had subdued the nations between the Rhine and the Elbe, she adds,

'Of all the horrors that presented themselves to their imaginations, the dread of being cast upon the inhospitable shores of England or Holland, was the most appalling. How little did they imagine, that these then barbarous nations should in future times so far excel them in the art of navigation, as to ride in triumph thro' the waves, in ships of such dimensions, as it never entered into the heart of a Roman to conceive! Nor would Agrippina have been less astonished, had she been told that at the distance of nearly eighteen hundred years, her history would be written by a female descendant of the barbarians she despised, and that her failings and her virtues would be at that distant period pourtrayed, with a view of illustrating more important truths than Greece had ever taught or Rome believed.' (Vol. 2. pp. 57, 58.)

The following reflections are striking:

'Augustus had given peace to the world, but he could not still the passions of the guilty breast. He had exalted his family to the pinnacle of human greatness, but while they looked down with pride, on all that dwelt upon earth, they felt not, in the situation to which they had been raised, any real felicity. To the imperial family however, did all the various nations which bowed beneath the yoke of Rome, direct their eyes with emotions of envy or admiration. The power of Augustus was felt in the remotest regions. Throughout every province of the empire his will was law. " *But though he meant not so, neither did his heart think so,*" he was but an instrument in the hands of Providence for fulfilling the eternal purposes of divine wisdom. To this end, the peace which he established, the ordinances which he issued, and the rules of government which he adopted, were alike conducive. " He sent forth a decree

a decree that the world should be taxed," and that decree, by leading the Blessed Mary to the city of David, established her descent from the king of Israel, to whom it had been promised, that of him a prince should in after-times be born, " of whose kingdom there should be no end." (Vol. 1. pp. 103, 104.)

The interest which the premature death of Germanicus excited throughout Asia, and especially at Rome, is probably unexampled in ancient history. Miss H's account of this event and the funeral obsequies, will be found peculiarly affecting. No one, who possesses the feelings of a man, and the piety of a Christian, will read the following extract with indifference:

'The great day of the solemnity was that on which the remains of Germanicus were deposited in the tomb of Augustus. The field of Mars glittered with torches; the soldiers were under arms; the people stood ranged in their tribes, as upon the most solemn occasions; the streets were crowded with spectators; yet, when the urn of Germanicus appeared, so deep was the respectful silence which prevailed, that to the ear Rome would have appeared depopulated.

'The feelings of Agrippina, as she passed through the mournful crowd, may be better imagined than described. On going up the steps of the temple, she heard the general groan that burst forth as if from the very hearts of the people; but her resolution did not then forsake her. It was not till she saw the ashes of her beloved husband placed between those of her grandfather and his descendants, that she gave way to despair. In these silent urns she beheld all that had ever loved her, all to whom her heart had been united in the bonds of tender sympathy and affection. She must now bid adieu even to their ashes; an adieu that was to be eternal! No ray of hope illumined the darkness of the tomb, enabling her to penetrate through the cloud of time into the regions of everlasting day! No voice of consolation sounded in her ears the blessed assurances of future joy! Faith offered to her mind no prospect of immortality, to which the heart could cling! All, all seemed to her involved in impenetrable darkness—the darkness of fell despair!' (Vol. 2. pp. 236, 237.)

On reading Miss H's. affecting description of this scene, we could not help again referring to Tacitus's description of the same events, contained in the latter part of the second, and the beginning of the third book of his annals. The forcible, abrupt, and simple style of this incomparable historian, gives the whole an extraordinary effect; and no one, capable of relishing the beauties of the classics, will read this part of his writings without admiration. Surely, with the exception of his own inimitable apostrophe on the death of his father-in-law Agricola, we shall in vain search the writings of the Romans for a finer specimen of simple and affecting eloquence.

We could with pleasure make many other extracts from " the life of Agrippina;" but it may already be seen, what our opinion of the work is. A captious critic might, probably, find several particulars

particulars for animadversion; but when there is so much to approve, we would not seem fastidious. In some places, the language is inflated with a superabundance of epithets: but such passages are not numerous. In one or two instances, Miss H. seems to have decided what the historian left uncertain; as in the case of the death of Maximus, who betrayed to his wife the private visit of Augustus to his grandson Agrippa Posthumus, while in banishment. Miss H. says, "the unhappy man with his own hands put a period to his life." (Vol. i. p. 214) The historian says, "*dubium* an quæsita morte:" but we have discovered no important deviation from historic fidelity; and we believe the reader will think, with us, that the public are much indebted to Miss Hamilton for her "Life of Agrippina."

Art. III. *Lectures on the principal Truths and Duties of Christianity*, delivered in the new Meeting-House, Great Yarmouth, by William Walford. Bungay printed; sold by Conder, London, and Black, Yarmouth. 8vo. pp. 409. Price 7s. 6d. 1804.

ANTECEDENT to the appearance of Christianity, the history of the human species, with the single exception of the Jewish nation, is a history of the universal reign of darkness, superstitions, idolatries, and the grossest vices, which degraded even the most improved nations of antiquity. In the progress which the gospel has already made, notwithstanding its corruptions in some communities, and its partial influence in others, it has produced all that is great, excellent, and venerable, in the moral characters of men. In its future progress, we have strong reason to hope, that it will accomplish every desirable amelioration in the condition of human beings on earth, as well as conduct its obedient followers to mansions of eternal purity and bliss. To elucidate the evidence, to establish the doctrines, to explain the duties, to enforce the motives, to inculcate the purity, to administer the consolations, and to unfold the hopes of this divine religion, constitute the noblest employment, to which the powers of genius, and the acquisitions of learning, can be devoted.

While, therefore, a taste for literary productions increases, and the votaries of an infidel philosophy are disseminating their pernicious principles, every just encouragement should be given by the friends of religion, to such publications as are calculated to promote the influence of christian truth and holiness. This is the object of Mr. Walford's performance. It consists of twenty-six short discourses, on the following important and interesting topics: attention to religion---natural religion, its extent and insufficiency---the nature and necessity of revelation---the evidences of Christianity---the character of God---the immortality of the soul---the sinful state of mankind---the character of Christ---the

mediation

mediation of Christ---the operation of the Holy Spirit---the nature of regeneration---the necessity of regeneration---on personal examination---faith---repentance---prayer---self-denial---devotedness to God---the hope of Heaven---the fear of hell---on keeping bad company----intemperance --- profaneness --- deceit---death---judgment. To each of these heads a single discourse is appropriated, founded upon a text of scripture. From the extent of the subjects announced by the title page, and thus specified in the table of contents, it is not to be expected, that any profound or elaborate discussion can be employed on each, as the whole is comprised in a volume of little more than four hundred pages. The different themes, however, are treated in a clear and luminous method; much strength of thought is discovered, in placing many important ideas under each discourse, in a forcible and useful point of view; and the work uniformly manifests great seriousness of mind, and genuine concern for the best interests of mankind. The author has not entered largely into doctrinal subjects, but he appears to be of evangelical sentiments, and usually gives the several topics that come before him a practical turn. To afford our readers a specimen of Mr. Walford's manner and talents, we shall give a general account of some of the discourses, with extracts from others.

On natural religion Mr. W., after enquiring into its discoveries, remarks, that it is deficient in extent, clearness, and authority. On the subject of revelation, a brief view is taken of its nature and probability, and of the evidence external and internal, with which it is accompanied. Of what is said on the *internal* evidence, we subjoin the closing paragraph.

'The scriptures are, in those things which relate to the formation and establishment of religious principle, remarkably clear; in whatever is connected with human duty, or with future expectations, they are removed *to* the greatest degree from obscurity. Here every thing is plain, every thing possesses a most powerful tendency to enlighten, to sanctify, to console and save. The man who reads them with an upright mind, for such purposes, invariably finds them corresponding to their character given in the text to this discourse, finds them "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." The scriptures, when they instruct, do it with solemn majesty; when they denounce judgment it is with the tone of irresistible authority; when they exhibit the sources of consolation it is with the most benign regard to the multiplied weaknesses and imperfections of humanity. Into their composition nothing trivial, nothing vulgar enters: all is manly, decent, venerable, holy.'

The character of God is contemplated, first in his nature and perfections, then in his relation to his creatures, as a creator, lawgiver, saviour, and judge. The discourse on the immortality of

of the soul, turns principally on the importance of a future state; which is argued from our capacity of enjoying happiness, or suffering misery through unlimited duration, and the certainty that one of *these* will be our portion: the loss of the soul is ascribed to inattention, the love of the world, and the want of a due sense of the worth of the soul. On the sinful state of men Mr. W. thus expresses himself.

'To exhibit the universal sinfulness of mankind it is not necessary for our conviction, that we should engage in contemplating the state of *antient* times, or of remote and heathen nations. I shall not attempt to delineate the savage ferocity, and brutal dispositions, of Indian or American tribes; but will confine myself to what passes under our own observation, in these times and in this christian country; a country wherein men certainly appear in as good colours as in any part of the world they inhabit.'

The character of Christ is presented to the reader's attention, as he is the subject of prophecy, the revealer of truth, and the representative of the divine nature to mankind. In the discourse on the mediation of Christ, we meet with the following just observations, in reply to those who might think "the notion of mediation between God and his creatures unreasonable or absurd."

'These objectors might with equal reason ask, why God makes use of the agency of second causes, rather than appear in every thing personally. Throughout the whole course of human affairs we see men receiving both good and evil mediately, and therefore the mediation of Christ, and the communication of divine blessings through him, is nothing contrary to the general procedure of God. That man would justly be deemed frantic who should refuse to take the sustenance necessary for his support, because God does not think proper to preserve his life without such means; nor ought he to be esteemed wiser who refuses to accept of eternal salvation, because tendered to him by the intervention of a mediator.'

In connection with this appropriate illustration, the author adds;

'On the other hand, it has been frequently asserted with great vehemence, that it was impossible for men to be saved in any other way than by the mediation of the Son of God. That the sins of men are so heinous, that it would be an infringement of the divine justice to forgive them without a ransom equivalent; and that nothing short of the blood of the Son of God was able to make atonement for iniquity. If, by such expressions, be meant that God in all things does that which is, on the whole, the wisest and fittest to be done, they may pass without much censure. It seems, however, more agreeable to the state of human nature, and the limited capacities of human minds, to speak with modesty respecting what God can, or what he cannot do. Our duty is to submit with reverence to all his appointments, to aim at discerning their wisdom and goodness, and if we should be incapable of doing this, still to believe that it arises from our own weakness, and not from any defect

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in the divine constitution or government of the world. But it is a species of arrogance, utterly unbecoming the condition of a creature, loftily to decide upon any supposed necessity that controls the blessed God, or limits the sphere of his operations.'

We seldom see reason to disapprove our author's sentiments, so far as he has expressed them; but there is an inaccuracy of statement connected with the censure expressed in this paragraph, which we cannot pass without notice. We readily allow, that curious speculations concerning possibilities in the divine conduct are unprofitable; and that all our reasonings concerning what God has done, should be conducted with profound humility and reverence. But in this spirit, such reasonings are neither vain nor arrogant; especially when guided by the light of revelation, and determined by its infallible decisions. If, indeed, any were to suppose, with respect to the blessed God, the existence of a necessity, which, in the order of nature and of conception, is antecedent to his will and perfections, and which "limits or controuls" his operations; they would be chargeable, not only with "arrogance," but with absurdity: for the sentiment would imply the existence of a cause prior to the first cause, and the exercise of a power superior to the supreme power. But, who has ever avowed such a sentiment? Necessity, when applied to God, if we have any clear and consistent ideas under the term, means, either---1st. A metaphysical necessity, which respects his nature, and may lead us to infer many of his natural perfections from his self-existence; or, 2ndly, a moral necessity, which respects his actions, and results from the infinite rectitude and perfection of his nature, and of all his attributes; whereby he can do nothing unworthy of himself, or inconsistent with his character, as an infinitely righteous and holy being. This is so far from being a coercive limitation, or controul over his actions, that it is his highest glory. To suppose the contrary, that he could act inconsistently with his moral perfections, would not be to deny limitation to power, but to suppose a contradiction, an absurdity, which is not a proper object of power at all. We have the direct authority of Revelation to assert, that the salvation of men, through the mediation and death of Christ, was suitable to the character of God; "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."* "It became him," ἔπρεπε, it was, to use an obsolete but expressive term, condecent to the divine character; and, that which is most becoming the character of God, was, in his view, necessary, with the species of necessity which is justly ascribable to his actions, that of moral propriety, to accord with his adorable perfections,

* Heb. ii. 10.

and

and answer the wise and holy ends of his government. In this moral view, the necessity of the mediation of Christ, has been maintained by many pious divines, who, far from being justly liable to the imputation of arrogance or loftiness, were venerable for humility and meekness, combined with eminent talents and learning; and their writings will be highly valued, as long as a relish for evangelical truth and vital religion shall continue among professing christians. We shall only hint at a plainer argument on the subject, by asking, whether we have any reason to conclude, that the blessed God would have delivered up his beloved Son, to the painful sufferings he endured for our redemption, if, in the divine estimation, they had been unnecessary? In the subsequent part of this discourse, Mr. W. allows "the divine propriety" of the mediation of Christ; and says, that "we should be at a loss to conceive in what (other) way God could so effectually have provided for the honour of his government, or have given to men so impressive and endearing a view of his mercy and compassion." If he had properly distinguished between moral and physical necessity, and had followed his own ideas to their just consequences, it would have been apparent, that his view of the subject very nearly approaches that which he censures.

In the next sermon, Mr. W. considers the operation of the Holy Spirit; to which he attributes the inspiration of the scriptures, the establishment of christianity, and the production of faith and holiness in good men. The nature of regeneration is represented, as a divine change of the heart, the source of genuine obedience, and the accomplishment of the principal design of the gospel in the present world; the necessity of this change is argued, from the language of our Lord respecting it, the nature and design of the christian religion, and the relation of the present to a future life. Many excellent passages occur in both these discourses, for which we must refer the reader to the volume. The like observation applies to the sermons on self-examination, faith, prayer, and self-denial. The propriety of prayer is justly illustrated as an expression of reverence, a mean of holiness, and a prescribed duty. Devotedness to God is urged as a duty of the highest obligation, and a source of the noblest pleasures. This discourse is calculated to produce the best effects on such as seriously attend to the instruction it conveys. This general character belongs also to the remaining discourses in the volume, of which our limits forbid a detailed account.

From the preceding extracts and analysis, a favourable opinion will be formed of the tendency of this work to promote the interests of true religion. In this view, we recommend it, as an useful addition to the stock of serious discourses, proper to be read in families, or to be put into the hands of young persons. We wish

we could speak with equal commendation of the style and composition; but our duty to the public will not permit us to immolate the fidelity of criticism on the altar of candour. In the present instance also, we are the more readily induced to remark on the composition, because this performance leads us to entertain a very respectful idea of the author's talents, and of what may be expected from the more mature productions of his pen. Praise is, undoubtedly, due to every Minister, who assiduously employs his abilities to improve the style of preaching, and labours to convey religious instruction, in a perspicuous and engaging form. The praise of diligence in this laudable attempt is due to Mr. W. and if, in manner, he has not always succeeded to our wishes, they who are acquainted with the difficulty of attempting to deviate from the beaten track—while they notice, in a literary view, the imperfections of the work, will not suffer these to impair the just respect, due to the abilities and piety of the author. It is, therefore, not in an invidious spirit, but to oppose a false taste in public instruction, that we freely express our sentiments of the volume before us. The composition is not defective in strength: it aims at elevation; but this is not attended with ease, accuracy, and correct taste. We have perused every lecture with attention; and were sorry to observe several deviations from the true idiom of the English language; some redundant expressions; improprieties of metaphor; sentences which might have been greatly improved, by the omission or transposition of a few words; some, in which the language was inflated; others, where the terms exceeded the truth of the idea intended; and a few instances of false concord in grammar. The latter may, perhaps, be errors of the press, though not noticed in the list of errata. On the whole, our opinion of the style, is, that with more plainness, it would have been more elegant; with more simplicity, it would have had more dignity; and if, in some instances, it had been less lofty, it might have produced greater effect. How desirable is it, that the preachers of Christianity would study, in manner, as well as in other respects, the most perfect of all models, the discourses of our Saviour! In his incomparable addresses, we have gravity without harshness, solemnity without gloom, fidelity without coarseness, simplicity without meanness, and dignity without pomp. Mild, plain, beneficent, serious, and attractive, his instructions at once arrest the attention, and impress the heart.

By this general observation, we are far from wishing to discourage true eloquence in the pulpit. But the danger, which should be guarded against in the present day, is that of substituting tumid declamation for energy of thought. There will, however, always remain a marked difference between the laboured arrangement of words, and the fervid glow of eloquence which distinguishes the warm effusions of the heart.

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Art. IV. *Organic Remains of a former World.* By James Parkinson.

(*Concluded from page 47.*)

MR. Parkinson having divided fossils into animal and vegetable, treats in this volume, of those which have a vegetable origin, manifest by their appearances and structure, or probable from their present properties, and the places where they are found. The majority of these are woods; principally trunks and branches of trees: others are plants, stems, leaves, &c. Mr. P. supposes that these, in various stages of decay, have undergone a peculiar process, which also has its various stages. In this process, they have been subjected to other accidents, which have produced considerable changes, as well in their appearances, as in their constituent principles; especially by means of mineral particles deposited in them by the operation of water, which has held such particles in solution. He thinks, that wood, effectually precluded from access of air, instead of suffering a putrefactive process, whereby it would be reduced to its first principles, or become *mould*, is gradually, by a process extremely distinct in its nature, which he terms fermentation, brought to the state and character of *bitumen*. This he considers as its natural tendency; and when complete, as its natural state. But, if water replete with particles whether earthy, or metallic, have access to wood, when in progress toward *bitumenization*, and even considerably advanced in that progress, it then becomes a solid body, of earth, or of metal, retaining the shape, appearance, and structure of wood; which shews itself in the ligneous, although bitumenized fibre. This hypothesis, it will be remarked, implies the agency of principles which are beyond the investigation of mortals. Nor is it easy to demonstrate its truth, if it be true: since the operation which it infers, is effected beneath the surface of the earth, far secluded from human inspection; and during a lapse of ages, far beyond the extent of human life. Nevertheless, the idea is ingenious; and, we think, plausible. The proposer of it, however, is aware, as well as ourselves, that the subject has its difficulties; some of which he meets, with spirit and address. We incline to think this novelty will not escape the notice of adepts in the science; and we should not be displeased with opportunities of marking that discussion, to which, in our opinion, it is both well entitled, and fairly exposed.

Mr. P. describes the constituent part of vegetables, as at present understood among philosophical chymists. If he had also referred to some of the more remarkable distinctions in the vegetable kingdom, distinctions determined by nature herself, we think he might have accomplished his purpose better. For, if *bitumens*, as Mr. Parkinson asserts, are derived from the vegetable kingdom, then, the natural differences among vegetables as to their qualities, might properly have been brought

in aid of the attempt to explain differences among bitumens. Moreover, as we find bitumenized fossils, in various states, and very credibly in various stages toward some appropriate termination, the greater or less aptitude of the original vegetable, to assume the appearances and properties under examination, might have contributed, if happily adduced, to account for sundry particulars, which are not at present satisfactorily explained in the system of our ingenious author. It cannot be expected we should do that for Mr. P. which he has not done for himself; nevertheless, we shall hint at some things which we *do* know, by way of suggesting an inference in respect to others which we do *not* know; and shall mention a particular or two, derived from instances above ground, and open to the light of day, in conjectural explanation of what *may* occur below ground, in the regions of subterranean darkness.

For example; in Africa, from 10 to 14 degrees, N. L. are immense forests of gum-producing trees, which furnish perhaps two millions of pounds weight of gum Senegal, for exportation, beside prodigious quantities which perish on the spot where they exude. These differ extremely from our own forests of oak; and supposing that both kinds of trees were subjected to the same process, whether above ground or under ground, their results must needs be as different as their original properties. If, under any circumstances, exudations of gum may become bitumenous, the existence of such a forest contributes to account for the numerous lumps of bitumen found in any particular spot, or country; nor is it wholly without plausibility, if considered as applicable, by way of explanation, to those specimens of amber, &c. wherein insects, &c. are enclosed. Moreover, the results of a forest of *gum*-yielding trees, would scarcely at all resemble those of a forest of *oil*-yielding trees; for if the properties acquired by oil do really advance it toward bitumenization, its progress is toward the state of *fluid* bitumen; while the progress of tears or lumps of gum, is toward the state of *solid* bitumen. Add to this, the dispositions of other vegetable juices, as that of the pitch-tree, which, although originally thin fluids, may be brought by inspissation, to a near resemblance of the mineral pitches, asphaltum, &c. which are solid. Indeed, the resinous fluids yielded by trees of the terebinthine class, may justly distinguish a variety among vegetables, which seems to be readily capable of bitumenization. These are not forgotten by our author, though he has not availed himself of all their services.

Mr. P. considers the formation of fossils as consequences of the Deluge, and his remarks furnish collateral arguments, in proof of that extensive devastation. But there is one consideration which appears to have escaped most writers on this subject. They generally describe the *irruption* of the waters from the deep abyss,

abyss, and their consequent ravages; but they do not pay sufficient attention to the *recess* of these waters, and their descent to their appointed station; nor do they consider whether this station is the same that they originally occupied. A late writer on Biblical Natural Philosophy imagines that the waters issued at, and around, the Polar extremities of the globe, chiefly, though not excluding parts of the temperate Zones; that from hence they rushed toward the Equator; and that they retreated, for the most part, to the great abyss, by the same chasms as they had opened. In this case, we might expect to find deposited in the temperate Zones, those productions of the Equatorial regions which accompanied the returning current. This floating burthen would gradually sink, as the depth and magnitude of the stream diminished: and whenever, and wherever, this mass, by its bulk and weight, exceeded the impulse of the current, it would subside in, and would occupy, levels of various depths and mixtures, forming *strata*, as succeeding masses arrived, to cover the former. The whole of these depositions, after a proper length of time, would be overspread with earth, and thereby become fossil. Agreeably to this hypothesis, the remains of animals found interred in the northern regions, belong to creatures which could not possibly endure the cold that now reigns there. Such fossil-plants also as can be identified, are discovered, if at all, in countries where the solar rays consume by their activity the genuine natives of temperate districts. Our readers will draw their own inferences from these considerations; to us they appear, in some degree, to account for certain fossils being found in the temperate zones restrictively; and perhaps they may likewise help to account for the distribution of beds of coal, rather toward the Poles, than at the Equator: a circumstance hitherto considered as inexplicable. Mr. P. observes,

'Every oryctologist is aware of the difficulty of giving names to fossil plants, each schistous stratum being an immense herbarium, of which every separated schist is a folio, on which are depicted the figures of plants of the old world: most of which no longer exist, or if they do, it is in countries so distant, as to leave us seldom any other proof of their having ever existed, but that which is yielded to us by their impressions. Not only is it difficult, with many fossil plants, to determine the species and genera in which they should be placed; but frequently it happens, that their appearances differ so much from those plants with which we are acquainted, that it is not possible to determine their proper station in the natural order of plants.' Witness 'the avowed inability of Dr. Woodward and Mr. Da Costa to form a judgment of their nature, or give a satisfactory account of the appearances which they present: a later writer, Mr. Walch, appears to have experienced no less difficulty. In one specimen of this kind, he remarks, the appearances are such, as would have been produced by the feet of a kid, and even suggests that the impressions on its surface might have been the track of an animal.

'The term fossil, so often vaguely employed, is, in fact, the term, describing all those mineral substances, which have been dug out of the earth. These I divide into primary and secondary, agreeably to the generally accepted division of mountains. Under the PRIMARY FOSSILS, I place all those substances, which may be supposed to be natives of, and to have existed primitively in, the subterranean regions: such are the metals, stones of the granitic class, and most of the various substances, of which the primitive mountains are formed. Under the SECONDARY FOSSILS, (Transubstantiata, Linnæi.) I place those substances, which bear indisputable testimony, in their structure and form, of their having existed in an organized state; and which are therefore known to have had an animal or vegetable origin; but which have afterwards entered into, and become, subjects of the mineral kingdom.

'SECONDARY FOSSILS, which are alone intended to be the subjects of our investigation, may, according to their origin, be divided into two classes, VEGETABLE, or ANIMAL FOSSILS.' p. 36.

Mr. P. very properly, in our opinion, rejects, from among fossils, impressions, casts, and incrustations. Vegetable fossils, he divides into 1. Fossil trees; 2. Fossil plants; 3. Fossil roots; 4. Fossil stalks; 5. Fossil leaves; 6. Fossil fruits and seed vessels. Each of these particulars receives proportionate illustration. Whether they are sufficiently distinct in their natures, we do not enquire: but certainly, trees are sometimes not easily distinguished from plants, while recent: and even in their natural state, the branches of some trees, resemble the roots of others.

Coal is that mineral, which, probably beyond all others, is of most constant use to our readers, in the domestic comfort of a cheerful fire; and to which our kingdom is most eminently indebted for the rank it sustains among nations, because it accelerates a thousand operations in our machines and manufactories. We shall therefore insert the information which the author supplies on this subject. It may serve as a specimen of his manner and style; in which severe critics might detect inaccuracies, that should have been removed, by the kindness of some friendly inspector, while the work was in MS.

'Mr. Brand,' says he, 'informs us (in his history of Newcastle) that Sir Joseph Banks, bart. and President of the Royal Society, so eminent for his knowledge in natural history, favoured him with the inspection of a large specimen of fossil coal found in Iceland, in strata of considerable thickness, and at great depths: which seemed to exhibit a substantial proof that coal originally was wood. Sir Joseph has preserved several trunks of it, each of which is flattened, possibly by the weight of superincumbent strata; so that instead of being cylindrical, as the body or root of a tree naturally is, it is flat. Some of them are more, and some less woody; one is a fair plank of wood. As the woody ones are the greatest curiosities, they are sent in preference. The specimen described appears to have been the root of a small tree, with the bark still adhering and remaining on the greatest part of it. In the lower part, however, the

the transformation had proceeded further than at the top, so that it was real coal, while the top was actual wood.' p. 121.

'Mr. Williams, possessing very considerable knowledge on this subject, the result of actual observation, and confining himself to those inferences which seemed necessarily to flow from the phenomena which he remarked, concluded that the antediluvian timber was the original of our present coal. This conclusion he was led to make, from having observed the form, grain, and texture, of timber so frequently in coal. He observes, that wood is the origin of coal is so plain and evident a truth, that we can almost trace and point out the particular species of wood which composed particular species of coal*. He more particularly delivers his opinion in another place, where he says, "I am of opinion that the antediluvian timber floated upon the chaos, or waters of the deluge, until the strata of the highest mountains were formed, with much of the other strata in our sight; and that during the height of the deluge, and the time in which the greatest part of the strata were forming, the timber was preparing, and fitted, for being deposited in strata of coal; and that the coals, with their concomitant strata, were among the last that were formed. But how, and by what means, every thing in this great work was fitted, and carried on, belongs to higher wisdom and intelligence than mine to explain.†' p. 241.

'There are certain varieties of pit-coal, which obtain their particular denominations from their mode of burning, or from their most obvious and predominant combinations. Hence we have blind or deaf coal: such is the Welch and Kilkenny coal, kindling slowly and burning without flame or smoke to a stony flag. Open-burning coal, which does not cake, but burns with much flame and smoke, and is soon reduced to ashes. Close-burning coal, which kindles quickly, and melts and runs together like bitumen. Some coal is termed slaty coal, from its texture: and when it also contains a large preportion of bitumen it is called slaty Cannel coal. Culm is a coal in small rough fragments, which does not melt or cake, but leaves behind it a slag of the same bulk with the coal employed, which yields a large portion of ashes, formed by argillaceous earth, impregnated with iron.

'At Newcastle-upon-Tyne, as I am informed by Mr. Robert Eddington, the ingenious author of an "Essay on the Abuses of the Coal Trade," there is a coal pit, which is an hundred and thirty fathoms in perpendicular depth, and which is worked, at that depth, five miles horizontally, quite across, beneath the Tyne, and under the opposite county of Durham.

'In Durham the coal is so near to the surface of the earth, that the wheels of the carriages lay it open to day, in such a quantity, as to be sufficient for the use of the neighbourhood, and to become a valuable branch of income. p. 177.

'At Newcastle-upon-Tyne, Staffordshire, and in some parts of Scotland, the strata are chiefly composed of stones fit to be applied to the purposes of building. In Yorkshire, throughout the whole district of Richmond, in Shropshire, and Leicestershire, and in almost the whole of

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* History of the Mineral Kingdom, vol. i. p. 251. † Vol. ii. p. 212.

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* History of the Mineral Kingdom, vol. i. p. 251. † Vol. ii. p. 212.

the northern quarter of the island, the coal approaches in its appearance very nearly to bitumen, which has merely suffered induration.'

On the whole, this work comprises a great variety of interesting information, drawn from sources, both British and foreign, of which many are not accessible to readers in general. We cannot conclude our account of it, without noticing the very useful and scientific plates which adorn it. Beside the frontispiece, and a vignette in the title page, there are ten more, shewing the *strata* of coal or representing mineral productions. These, being coloured, exhibit with great distinctness the diversities intended to be marked by them. We would, however, advise all writers, to whose works plates are of consequence, to compose a list of them, with concise explanations of their subjects, and notices of the pages where they are more fully illustrated, to face the plate. With this aid, the reader would obtain a more clear and orderly notion of their contents; and if there should be any mistaken references in the passages where they are originally explained, they would be the more easily corrected. We are concerned to observe, that this latter remark is not inapplicable to the present work.

The subject we have been considering, affords an apportunity of directing the attention of our readers to that number of witnesses, which, within these few years, has arisen to vindicate the truths contained in holy writ. We are almost led to imagine, that Providence suffered the mists of philosophical infidelity to obscure for a time the lustre of the scriptures, in order, that when they should be dispersed by experimental and rational evidence, sacred Truth might shine, not only with its native effulgence, but also with a splendour augmented by comparison. The leading facts in the patriarchal history of the world, are, the Creation, and the Deluge. Of the former, no reasonable man can doubt. Neither primeval mountains, nor primeval men, could originate themselves; there must, therefore, have been a creation: this argument is both convincing and concise. But the history of the Deluge has no such concise argument to support it; nor is the conclusion of its necessity so immediate. It is, however, supported by an appeal to facts, if Mr. Parkinson's statement be correct; and we know, for the most part, the character of his authorities, not a few of which we have examined for ourselves. The facts adduced in this volume, are drawn from almost every part of the world; and we are glad to observe the force of these testimonies combined by a naturalist; because, when insulated, they have neither equal power, nor equal perspicuity; and if proposed by divines, they are seldom received without hesitation, accompanied perhaps by suspicion. But if they, who have assumed the name of freethinkers, be

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really open to conviction, let them well weigh the evidence of works like the present. Let them banish sophistry and evasion; and by a chearful acquiescence in the history, the doctrines, and the principles of Revelation, let them exemplify that true liberality of spirit, which so many have boasted, and so few have evinced by their conduct.

*** We hope in due time to announce a General Map of the Mineralogy of Britain, in which the peculiar fossils of each district, the beds proper to those fossils, and the external appearances of those beds, will be marked and described. The mineral riches, to the discovery of which this performance may lead are incalculable, and render its appearance extremely desirable. It will also contribute to generalize our ideas on the subject of mineralogy; and could we thus estimate and consider the whole surface of our planet, we should, probably, acquire principles of great assistance in this study. At present we have to regret, that a few spots, rather than regions, have been examined, and their contents brought to our acquaintance by piece-meal. When science shall have visited the islands of the south, as it has those of the north, then may we expect the united testimonies of opposite zones will establish truth upon principle, and support her by facts. At present we can only hope, that we are in the way to truth; and we apply the language of the poet, in another case,

Viam qui nescit, quâ deveniat ad mare,
Eum oportet amnem quærere comitem sibi.

Art, V. *An Attempt to remove Prejudices concerning the Jewish Nation; by way of Dialogue.* By Thomas Witherby. Octavo. pp. 531. Price 10s. 6d. Hatchard, Cadell and Davies, &c. 1804.

THE history of the Jewish nation, and an impartial view of their present character, must be interesting to the biblical student, and even to the plain christian. That so large a portion of our fellow-creatures should be under a divine malediction, is an impressive and awful consideration! We cannot refrain from lamenting, how generally christians have been inattentive to the moral state of the Jews; and that, when partial efforts have been made, as of late years, by respectable individuals, so little success has attended them! Prejudice, no doubt, operates both against intercourse and instruction. Do we view any person or any body of people, with deep-rooted prejudice? How certainly do we neglect, perhaps despise them, as objects unworthy of our regard! We therefore hail the benevolence of that man, who lays aside his prejudice, and gives scope to a spirit of investigation and exertion, in behalf of a community that is in general disrepute.

That Mr. Witherby has read much of scripture, and of profane authors; that he has made many enquiries, and examined a number of positions, relative to the subject; his work fully convinces

us: and on these accounts he is entitled to our commendation. Prepossessed in favour of the author's benevolence, we began a copious analysis of this work: making our free remarks, as we proceeded, on many of the author's opinions—opinions which to us appear strange, especially as coming from the pen of a professed member, and admirer, of the Church of England! However, after having toiled through more than 500 pages, we are apprehensive that a very brief view of this prolix performance will be more acceptable to our readers. It is divided into two parts, the first containing nine dialogues and the second ten. The object of the former is, to defend the Jews from almost all the aspersions that have been cast upon them; to condemn those who have been their persecutors; to maintain that Jews are no more tainted with self-righteousness, pride, lukewarmness, covetousness, or revenge, than christians; that their sufferings (which Mr. W. says they have endured with a noble family pride, p. 37) are nearly ended; that their future trials, from which they will obtain miraculous deliverance, will be for righteousness sake; and that the gentile nations will undergo an awful day of retribution, in which great multitudes will be destroyed.

In the second part, the author endeavours to prove, that the Jews are not in a state of condemnation for the crucifixion of our Saviour; but that jealousy lest the gentiles should partake in their advantages, was the ground of their sufferings: that the coming of our Lord "in the clouds of heaven," described in Matt. xxiv. will be the glorious period, when the sufferings of the Jews shall end; and that he will gather them, as his elect and beloved people, from the four winds, &c. and restore them to their own land: that this advent will be discernible by the bodily eye; that the non-reception of the christian doctrine is not the bar to their restoration to the favour of God; that the christian churches will assume a more Jewish appearance; and that christians will glory in obedience to that theocracy which will be established among the Jews, &c.

These are the chief points insisted on in this book; and the novelty and boldness of most of them must be obvious to every impartial reader of the inspired writings. We lament that the author overlooks the glory of our Redeemer: and, in fact, obscures the most grand and conspicuous truths of the gospel. What can he mean by such language as the following? "Notwithstanding the Jewish prejudices may abate, you are not to think that they will, according to the language of christians, renounce judaism and embrace christianity. God forbid they should!" p. 198. For this "is, in holy scripture, described, as the greatest crime that a Jew can commit; and we have the authority of the New Testament, that not one Jew who believed in Christ ever yet renounced judaism." p. 341. We stop not, to refute such daring assertions;

assertions; because they contradict the whole current of prophetic prediction, and the whole tide of New Testament narrative. Let the author read the prophecies of Isaiah, and the epistle to the Hebrews, impartially; and then, if he can, resume his unscriptural positions!

As firm friends to the gospel dispensation, which will ultimately unite Jew and gentile in one common bond, and under one common Lord, we cannot but think that the author is grossly mistaken in very many of his conclusions. He seems to us, indeed, to be on the high road to a Jewish synagogue; but we apprehend, that he will meet with few who have so learned Christ, as to be disposed to follow him thither. Finally, as friends to economy, we cannot but lament the loss of time, and the waste of paper, in this huge volume, the matter of which might have been condensed within the limits of a shilling pamphet.

Art. VI. *An Account of the Cape of Good Hope;* containing an Historical View of its original Settlement by the Dutch, its Capture by the British in 1795, and the different policy pursued there by the Dutch and British Governments, &c. &c. Also a Sketch of its Geography, Productions, Manners and Customs, &c. &c. By Captain Robert Percival, 18th Regiment. 4to. pp. 350. price 1l. 11s. 6d. Baldwin. 1804.

THE labours of Captain P. afford us the pleasing reflection, that the soldier has sometimes proved the pioneer of science, and the sword has opened paths to knowledge, which had been inaccessible to the peaceful philosopher. The warrior has no need to apologize for becoming an author; as it must be evident, that the most active service may admit intervals of leisure, which can scarcely be filled up in a way more honourable to the individual, or more useful to the community, than by exploring the distant fields where the fortune of war may have pitched his tent. The example of Cæsar forbids us to fear lest the sword should rust, while the style is polished; but it must be confessed, that Capt. P. falls far short of the accuracy, the compression, and the elegant neatness of Cæsar's compositions. Disposed as we are, to make every reasonable allowance for the author's professional engagements, we cannot leave unnoticed numerous marks of haste and carelessness. The public has a right to demand more respect; and we are persuaded, that the writer of this volume, had he been less sparing of the *labor limæ*, might have furnished a better.

To higher merits, however, than those of composition, Capt. P. has a legitimate claim. He has his eyes about him, his thoughts are at work, his feelings awake; and he has the address, frequently, to interest us in the scenes which he describes. These

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are limited to the town, and it's immediate vicinity; and the political and commercial aspects of the Cape, rather than its geography, or natural history, are the objects of Capt. P's attention. He emulates, herein, the assiduity of the French officers, who never lose sight of what may tend to the aggrandisement of their nation. We have, also, the advantage, of a second review which the author was enabled to take of these scenes, by which the errors of first impressions might be corrected.

The account of the original settlement of the Cape by the Dutch, scarcely deserved a distinct promise in the title page. The capture of their fleet by the British, in 1796, is more minutely related, as Capt. P. himself assisted in that affair. Our conquest of this colony, in 1795, is casually introduced in a subsequent part of the volume. In his description of the coast, we are informed, that,

'To those who have been accustomed to see only the level shores of England, the appearance of this whole coast is awfully grand. The immense masses which rise in many places almost perpendicularly from the sea; the vast gullies and caverns, which seem to sink to an immeasurable depth, amidst these stupendous mountains; the long extended ledges of rock, over which, in a few places, are scattered some tufts of stunted trees and withered shrubs; the successive ridges of white sandy hills, each of which appears like a valley to the one by which it is surmounted; the terrible surf which is continually raging on the beach, along which these ridges are stretched, with the spray which is thrown to an immense height by waves recoiling from the more rocky parts—all these objects rushing at once upon the eye of those who approach the Cape, produce an effect which can be but faintly conveyed by description.

'This surf, which is driven towards the land with such fury, produces a phenomenon on the sandy deserts, even far removed from the sea. In the time of the violent south-east winds it is carried to a great distance into the country, presenting the appearance of a thick mist. It gradually quits the atmosphere, lighting on the trees and herbs, and lining the surface of the lands. On the commencement of the rainy season it is again dissolved; and being carried off by the streams which are then formed, it is lodged in a number of small lakes, which, by a natural process, in time become absolute salt pans; and thence it is that the Dutch colonists collect the salt, which supplies their consumption. A person walking on the sandy beach during the continuance of the south-east winds, so as to be exposed to its influence, soon finds his cloaths covered and incrusted with saline particles, while his skin is quite parched up, and his lips begin to feel their effects very sensibly.' p. 18, 19.

If the following account of the hottentots present no new information, it may serve to recall our former ideas with some additional stamp of certainty.

'The Hottentots differ materially from all other races of Africans, being neither ferocious, avaricious, nor stubborn. Pliable and tractable in the extreme

extreme, they readily become the dupes of the designing, and might with little more trouble be turned towards the arts of civilization. Their honesty, fidelity, mildness, and strong attachment to each other, indicate dispositions the most favourable to culture and virtue. The narrow and barbarous policy of the Dutch, however, made them imagine, that the encouragement of such dispositions would interfere with their own prospects of wealth and dominion, and that the hottentots, if once in any degree civilized, would no longer continue the obedient slaves of their oppressors. On this account, the colonists have been assiduous in extinguishing those sparks of humanity which were the original gifts of nature; and the mild, yielding, and tractable hottentot is now become a creature sunk in the most abject slavery, and the most hopeless despair. They are, indeed, lazy to a great degree; even hunger cannot provoke them to be at any trouble in procuring food; yet when it is procured, they are most disgustingly voracious, and will swallow down an enormous quantity of half-broiled meat, or even raw intestines. Any preparation of their food seems, indeed, to be accounted by them altogether superfluous. Instead of salt, to correct the putrid qualities of their meat, (for it is in that state they prefer it), the hottentots use the juice of limes, or of certain acid plants, and also ashes of green wood. I should imagine the original colour of the hottentots to be inclining to a yellowish cast, but from their infancy they anoint their bodies with sheep's fat and grease, mixed with soot ashes, buckee powder, or such materials, which gives them a browner and more dismal tinge. The use of this ointment is, however, found necessary, as it keeps off the musketoes, and other vermin, with which this country abounds.' p. 84—86.

The author describes Cape Town, and its vicinity, in various points of view: but his scenes and subjects shift so often, that it is not easy to detect, much less to detail, his plan; nor even to give a general idea of the contents of his book. His remarks are often interesting; but they would have been more instructive, had they been more connected. This is the only apology we can offer to our readers, for the desultory manner in which our extracts are presented to them.

What Briton can refuse to congratulate his country, on reading the annexed statement?

'Upon a small eminence, on one side of the town, a rack and wheel, with a couple of gibbets, are erected, as terrible warnings of the cruelties ready to be practised. The Dutch always put their malefactors to death by the severest torments. The barbarous mode of putting criminals to the torture was abolished by the English governor, immediately on his taking possession, as a practice altogether incompatible with the feelings of our countrymen.' p. 111.

Among the hints of natural history, we were amused with the following.

'The ostriches are quite tame and domestic; I frequently saw nine or ten grazing in the fields round the town, and in the streets picking up any thing that came in their way. I have often seen them swallow stones,

stones, pieces of iron, and old nails. These creatures were quite familiar, and allowed the little black boys to get on their backs and ride them about. p 121.

'That beautiful animal of the horse species, called the Zebra, I have also seen quietly grazing in the fields above the town. It is asserted by naturalists, that the Zebra could never be tamed, or brought to a sociable and tractable state, yet I have myself witnessed the contrary.' p. 122.

'The Table Mountain is a very great object of curiosity. No stranger who visits the Cape should let slip the opportunity of visiting it, and gaining the summit, from whence he will be highly gratified by one of the noblest prospects in the universe. It is, however, a work of some difficulty and even danger, and requires the assistance of skilful guides to avoid the chasms and rocks.' 'It is also much infested with runaway slaves.' 'But the risk you run of meeting with any of those runaway slaves, is by no means equal to the danger of being overtaken by those thick and fleecy clouds which frequently envelope the mountain.' 'The inhabitants of the Cape, from long observation, are well acquainted with all the symptoms of the approaching weather. The appearance of two remarkable clouds over the summit of the mountain enables them, with a great degree of certainty, to prognosticate what weather will follow.' 'Those fleecy clouds which envelope the mountain, and are generally forerunners of a violent south-east wind, are really singular and curious in their appearances, as well as extraordinary in their effects, which depend very much upon the manner of their formation." "The Dutch say, when they see them forming, that the devil is going to dinner, and that he has laid the cloth on Table Mountain. They then shut up their windows and doors, and keep in their houses till the storm is over.' pp. 126—129.

'The prospect from the top of Table Hill, however, amply recompences the toils of attaining it. It was extensive, almost beyond any idea my imagination had formed: the height from the summit to the level of the sea being reckoned about 4000 feet. The ocean was extended all around, as far as the eye could reach, except where the horizon was terminated by the distant mountains of Hottentots-Holland, and Caffree land. Every part of the colony, its mountains, its shores, its bays, and its plains, were extended beneath my feet; yet my eye, after throwing around on these objects a look of admiration, returned with a degree of more eager interest to observe the appearances of the beautiful cultivated spot which I had just left. The height at which I was now placed above Cape Town was infinitely greater than the top of St. Paul's, from which I had viewed London; I amused myself with comparing the appearances, which the two cities presented.' p. 131.

A mind enlightened and liberal, a heart humane and generous, often commands our esteem, while Capt. P. pleads the cause of the sons of Africa against the colonists: but the worst features of a commercial people are prominent in the portrait which he has drawn of the latter.

'To Englishmen they appear an unsocial, inhospitable, and boorish race, and their notions entirely guided by mercenary and interested motives. Where every thing in human form seems to be moved by mechanism,

chanism, so much uninteresting sameness, and tedious uniformity, could not but appear stupid to our countrymen." "With all the advantages of a salubrious climate, and an unclouded sky, the colonists seem dead to the best affections of man: they marry without feeling any of that lively sympathy which is seen in all other countries; they enter into wedlock only because it is the custom of the world, and necessary to their existence by giving birth to another generation. They unite as a species of traffic, in hopes of gain: this is equally the case with the man and the woman, and the friends of both endeavour to drive the best bargain for their own relation." pp. 252, 253.

'The religion of the inhabitants of the colony is that of the established church in Holland, with the exception of some Lutherans, and a few other dissenters. The principal church near the grand parade, is a very handsome building, ornamented inside with a great deal of carving and gilding; though the figures which in some measure, are emblematical of the Cape, being lions, ostriches, and other animals found in the colony, are exceedingly clumsy and ill-shaped. The church is well attended, and a great deal of solemnity and decorum observed in the worship.

'At first a stranger might think the people here very devout and religious; yet, although the government has in many ways paid much attention to the morals of the inhabitants, an intimate acquaintance with their private characters will soon convince an observer that their devotion is in a great measure mere outward appearance. Notwithstanding their canting, which might lead one to imagine they are bigotted enthusiasts, and strict in the extreme in all religious duties, yet this is in fact not the case. It is only the outward shew of a Sunday morning; for, except on that day, they never have any concern with their prayers, or their hymn-book. A small portion of the people of colour and free blacks are converted to christianity, and but a small portion. The Dutch clergy widely differ from the Portuguese, who enforced religion with fire and sword wherever they came. The Dutch clergy indeed have got into the opposite extreme, and shew but little charity towards their unenlightened brethren; and where they expect to get nothing for their pains, give themselves no trouble to propagate the gospel.' pp. 273, 274.

We can easily conceive that the majority of the Dutch colonists are far enough removed from genuine christianity; and alas! what Briton, who knows the religious state of our eastern and western possessions, would venture to glory on that theme? The recent exertions which have been made by some natives of Holland, for the conversion of the Hottentots and Caffres, with the assistance of several inhabitants of the Cape, afford, however, encouragement to believe, that there are happy exceptions to the general censure which Capt. P. has passed on the religious character of the colonists. The truly pious are seldom much known by the gay, or the busy world; and without any unfair imputation, we may apprehend, that a military officer is unlikely to penetrate far into the recesses of the church.

In closing his work, Capt. P. suggests several arguments to recommend the recovery, and retention, of the Cape of Good Hope

Hope, by the British government. These are similar to those of Mr. Barrow, in his last publication on this colony; and will be more properly noticed in an account of that work, which, in other respects, is wholly distinct from the present. *Adhuc, sub judice lis est.*

Art. VII. *Memoirs of the Life of Gilbert Wakefield, B. A.*

[*Concluded from page* 54.]

THE second volume of these memoirs is wholly either composed or compiled by the editors. Their disadvantages, in possessing so few materials from Mr. Wakefield's private memoranda, have restricted their performance to little more than a general review of his later works, and the events connected with them. But in one lamented instance, those concomitant events were so important and interesting, that they have furnished the largest, and what most readers, we suppose, will deem the best part of the volume. Of the sixteen chapters into which these supplementary memoirs are distributed, eight are occupied with the event we refer to---the prosecution and imprisonment, which ensued on Mr. Wakefield's publication of a 'Reply to some Parts of the Bishop of Landaff's Address to the People of Great Britain.' To espouse a party, on the political opinions which this illustrious scholar, in an evil hour, stepped out of his own peaceful and flowery path of ancient literature to defend and patronise, is no part of our duty or intention. It would be equally needless and presumptuous, to anticipate the opinion of the dispassionate reader, on the justice, humanity, or policy, of inflicting on a man of the most pacific principles and conduct, for an offence, which, in days of less perturbation and alarm, would have been deemed venial, a punishment, in itself so disproportionate, and in its consequences, the probable occasion of cutting short his days. It was styled by Dr. Parr, 'a tedious, and, without meaning irreverence to the laws, most unmerited confinement.' We are greatly mistaken, if Mr. Wakefield's prosecutors themselves, however elevated in dignities, could contemplate the picture of his mind during that distressful period, as presented in these memoirs, without emotions of painful sympathy and regret. An imprisonment of two years, with the additional distress of personal and domestic harrasment during a previous period almost equal, were not the severest part of his sufferings. It will scarcely be credited, that a scholar of the first celebrity, a clergyman, and a gentleman, was refused the privileges usually allowed to the most abject and nefarious culprits; that he was denied the enjoyment of visits from his wife and his infant children, except under restrictions, as odious, as destitute of the slightest shadow of necessity. We willingly would draw a veil over circumstances which every British heart

heart must view with sorrowful musing: and we content ourselves with hoping, that, when the desired event of a revision of our penal code shall occupy the attention of a wise and parental legislature, the information and suggestions furnished by Mr. Wakefield, will meet with the attention to which they are pre-eminently entitled.

One circumstance only, connected with this unhappy event, we shall need no excuse for repeating. It refers to the arrest and prosecution of his publisher; and we shall give it in Mr. Wakefield's own words. 'As Cuthell, from his confidence in me, was involuntarily betrayed into this embarrasment, I felt myself bound in honour to defray, and have defrayed, all his expences; which amounted, far beyond my previous calculation, to no less a sum, exclusive of some small appendages, than 153l. 4s. 8d. which is equal to the clear annual income of *all I am worth*.' 'An act of generosity,' subjoin Mr. Wakefield's biographers, 'which, in similar circumstances, we may venture to affirm, is almost, if not entirely, without example.'

Among the numerous and ample extracts from Mr. Wakefield's papers and correspondence, we are particularly attracted by his letters to his eldest daughter. They are a beautiful model of simplicity and elegance, of parental tenderness and well applied erudition; honourable equally to the sensibility, the taste, the affection, and the solicitudes, of both parties. A very young lady, occupying her hours of study, and enriching her mind by the reading of Xenophon and Quintilian, in their exquisite originals, is indeed a scene most engaging and interesting. What liberal scholar will not lament that the sight is so rare? What a noble contrast does it form, to the frivolous and idle lounger, whose most boasted accomplishments are perfect inanities, and whose sublimest literature lies in an insipid repetition of French phrases, or an insatiable appetite for new novels!

Mr. Wakefield survived his liberation from the gaol of Dorchester only a few weeks. A typhus fever, of great violence and rapidity, terminated his mortal course, Sept. 9, 1801.

We have not attended to the life and character of this interesting man, simply to gratify the curiosity of our readers. That, probably, will not be satisfied without a perusal of the work itself. But we are solicitous to give the meed of honour wherever its desert exists: and we are desirous of exhibiting for imitation, all that was praiseworthy; and, by way of caution, whatever could give birth to theoretical and practical error. We should be little entitled to the countenance of the public, were we sparingly, or reluctantly, to hold up to admiration, even in an adversary, so much personal and domestic worth, such dignified energy of soul, such fires of genius and eloquence; and treasures, at once so abundant and so liberal, of solid and elegant learning. We

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are not insensible either to the moral incorrectness, or to the distressing consequences, of mental precipitancy; and of that hasty, rash, and severe style of expression, which results from it. But envy, malice, or revenge, seems to have had no share in giving the tinges to Mr. Wakefield's character. On his views, as a theologian, we have before expressed our honest opinion; an opinion which we cannot form without pain, but which it would be unfaithfulness, and even cruelty to the best interests of mankind, were we to suppress. To warn against pernicious error in any form, and still more when attended with so many brilliant qualities, we shall 'lift up our voice, and not be afraid.' Mr. Wakefield believed that man 'has no discretionary power, but is necessarily swayed by the controuling despotism of arguments and reasons:' but it seems to us, that he did not duly estimate the MORAL STATE OF THE MIND, which will ever be a preponderating weight in one scale or the other. This momentous and determining principle will not be found on the side of sacred truth, till the heart has undergone a purification, more radical than that which Plato required of his noviciates. Call it "native depravity," or by the softer terms of "passions" and "prepossessions:" epithets change not the nature of things. Facts remain; and for the truth of *this* fact, we appeal to the pages of history, to the acknowledged sentiment of classical antiquity, to the consciousness of every serious and reflecting mind, and to the Holy Scriptures. The eldest son of true philosophy, our immortal countryman, Lord Bacon,

'Pride of his age, and glory of his race,'

did not overlook the existence and the operation of this latent and powerful principle. "There do indeed exist," he says, "most profound fallacies in the mind of man. Nor, like inferior prejudices, do they delude us in single instances, by darkening and ensnaring the judgement; but their influence is really from a depraved and perverse predisposition of the mind, which distorts and confounds all the presentiments of the understanding. For so far is the human mind from resembling a plain, pure, and perfect mirror, clearly receiving and faithfully reflecting the rays from objects, that it is rather like an enchanted glass full of illusions and spectres."*

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* '*Sunt quidem idola, profundissimæ mentis humanæ fallaciæ. Neque enim fallunt in particularibus, ut ceteræ, judicio caliginem offundendo, et tendiculas struendo: sed planè ex prædispositione mentis pravâ, & perperam constitutâ, quæ tanquam omnes intellectus anticipationes detorquet et inficit. Nam mens humana (corpore obducto et obfuscato) tantum abest ut speculo plano, æquali, et claro similis sit, quod rerum radios sincerè excipiat et reflectat, ut potiùs sit instar speculi alicujus incantati, pleni superstitionibus et spectris.*'

BACO de Augm. Scient. lib. iv. cap. iv.

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Had Mr. Wakefield's mind been impressed with these most important considerations, at the commencement, and in the conduct of his theological enquiries, he would assuredly have been led to a very different result. He would have beheld moral depravity in a new and stronger light; he would have detected it's intrinsic evil, and it's natural consequences. He might have been so convinced of the purity and glory of the divine government, that the idea of atonement as the mean of pardon, atonement really and essentially of infinite value, and therefore effected by Deity itself, would have appeared truly rational. There is room to apprehend, that the same dispositions which opposed a cordial reception of divine truths, produced the blemishes in Mr. W.'s social character, which exposed him not only to the rancour of enemies, but to the disgust of friends, and to great self-perturbation. These were too obvious to many who personally knew him, to be passed without notice, after the just tribute we have paid to his amiable qualities, and his high literary attainments.

The large appendix to the second volume of this work comprizes, 1. An Essay on the Origin of Alphabetical Characters. This was originally published in the second volume of the "Memoirs of the Literary and Philosophical Society of Manchester," but now appears with considerable additions. Mr. Wakefield supports the hypothesis, that alphabetical writing is an art, not of human invention, but given by immediate inspiration from God. 2. Letters to Mr. Wakefield from Professors Heyne of Göttingen, and Jacobs of Gotha. It is gratifying to observe the style of rapturous celebration, in which these learned foreigners speak of Mr. Wakefield's edition of Lucretius. The critical merits of the editor, no less than the splendour of the typography, render that work a national honour, and the destruction of many copies of it, a national loss. 3. Letters from the Duke of Grafton, and the Bishops of Lincoln and Norwich, principally referring to Mr. Wakefield's trial. 4. His Address to the Judges, when brought up for judgement after his trial. 5. An Imitation of the First Satire of Juvenal. 6. Remarks on the Literary Character of Mr. Wakefield, by Dr. Parr. These two elegant and learned letters will be read with peculiar interest. 7. A Character of Mr. Wakefield, by a Clergyman of the Church of England. 8. Epitaph on his Monument in Richmond Church. 10. A complete List of Mr. Wakefield's Works. To these volumes, which are handsomely printed, is prefixed a good mezzotinto portrait of Mr. Wakefield, which we believe to be an excellent likeness.

Art. VIII. *The Satires of Juvenal,* translated into English verse; by the Rev. William Heath Marsh, A. M. 8vo. pp. 238. Price 7s. Westley. 1804.

REFINEMENT of manners is an important article in favour of the present day, compared with preceding periods. Extended as the reign of vice is in many directions, yet the horror and hatred which attach to certain crimes, demonstrate a delicacy of public opinion, in which the best ages, including some of the best men, of the heathen world, were lamentably deficient; and for which we are indebted to the prevalence of that standard of truth and purity—the Gospel. Hence additional difficulties occur in translating the Satires of Juvenal, from the necessity of softening the outline of his descriptions. Many of Mr. Marsh's predecessors appear to have been restrained by no apprehension of this kind; or if they were, their taste was so little refined, that, like Sir Robert Stapylton, while their pages have been polluted with indecency, they have expressed a "confidence that they had used words so well qualified, that no one could inform against their Juvenal for immodesty." Till lately, there has been no tolerable version, which could be perused without danger to the morals of youth, or offence to the feelings of maturity. We must, therefore, consider the earlier editions, as abandoned by the general reader to merited oblivion; while he is left to determine his choice among the less exceptionable of a later period. We feel it, consequently, our duty to present our readers with a comparative view of the present performance, in connection with the well known work of Mr. Gifford, which our author asserts he had never seen till his own was entirely completed; probably without implying, that he derived from it no subsequent advantage.

One important difference is, that Mr. Marsh has not added any note, or illustration whatever; "conceiving, that the elaborate and entertaining compilation of a contemporary translator, had rendered all further researches unnecessary." But in an author who abounds so much in allusions to local customs and traditions, explanatory notes are so necessary to the majority of readers, that we should have thought, justice to himself, and to the public, would have suggested to Mr. Marsh the propriety of adding elucidations. They might easily have been made useful and entertaining, if not novel or profound.

In some disputed passages, Mr. Marsh either agrees with Mr. Gifford, or slurs over the text, without conveying any definite idea; as in Sat. I. 157, (p. 10.) and in Sat. III. 36. (p. 24.) In others, he has followed what we think erroneous readings; as in Sat. XIII. 1. (p. 185.) *exemplo,* instead of *ex templo.* Even this reading is ill translated, and materially weakens the effect of the passage. In other places, with which we forbear to trouble our readers,

readers, the sense is entirely misunderstood: in Sat. IX. 64, the blunder is particularly gross.

——— *appellat puer unicus, ut Polyphemi*
Lata acies, per quam solers evasit Ulysses.

(P. 134.) MARSH.

'More than I earn one servant will absorb;
Like Polyphemus, of his single orb
Despoiled, on me must misery await,
He curs'd Ulysses, and I mourn my fate!'

"*Quanto rectiùs hic!*" GIFFORD.

. . . . . .

But my sole slave, importunate for bread,
Follows me, clam'ring in as loud a tone
As Polyphemus when his guest was flown.

From a general appearance of labour and stiffness in the versification, we expected to find in Mr. M. a "*fidus interpres curans verbum reddere verbo:*" but there are so many passages where he has either neglected or obscured important particulars, that we must suppose he aimed more at conciseness, than at correctness. He has rarely incurred the charge of circumlocution, or of introducing extraneous embellishments: but, on the contrary, he has not given all the meaning of the author; and though thus freed from the shackles of a verbal translator, he has infused into his work but little of the spirit of poetry, or of the melody of verse. We believe the following extracts will justify our remarks:

SAT. XII. 1.

'Natali, Corvine, die mihi dulcior hæc lux,
Quâ festus promissa Deis animalia cespes
Expectat; niveam Reginæ cædimus agnam;
Par vellus dubitur pugnanti Gorgone Maurâ.
Sed procul extensum petulans quatit hostia funem,
Tarpeio servata Jovi, frontemque coruscat.
Quippe ferox vitulus *templis maturus & aræ,*
Spargendusque mero, quem jam pudet ubera matris
Ducere, qui vexat nascenti robora cornu.'

MARSH. (p. 176.)

'Dearer, Corvinus, than my natal day,
Is this blest hour, *when I prepare to pay*
My homage to the Gods. A lamb snow white
I sacrifice to Juno; the same *rite*
Of the same spotless colour, will I yield
To Pallas dreadful with her Gorgon shield.
Proud of his strength the victim I design
For Jove himself, runs out his length of line,

Tossing his head, *now first of proper age*
For this high honour; since no more engage
Maternal streams affection, but his scorn,
While at the trees he aims his budding horn.'

GIFFORD.

'Not with such joy, Corvinus, I survey,
The hour that gave me birth, as this blest day:
This day on which *the festive turf demands*
The promised victims at my willing hands,
A snow-white lamb to Juno I decree,
Another to Minerva; and to thee
Tarpeian Jove! a steer which from afar
Shakes his long rope, and meditates the war.
'Tis a fierce animal that proudly scorns
The dug, since first he tried his budding horns
Against an oak; high-mettled, and in fine,
Fit for the altar and the sprinkled wine.'

The respective merits of these extracts are sufficiently obvious. We were desirous of comparing the versions of that beautiful passage of the 7th Satire—"Sed vatem egregium," &c. but our limits forbid a longer quotation than the following lines which conclude it, and which will serve as a specimen of the rest.

SAT. VII. 66.

Magnæ mentis opus, nec de lodice parandâ,
Attonitæ, currus et equos faciesque Deorum
Aspicere et qualis Rutulum confundat Erinnys.
Nam si Virgilio puer et tolerabile desit
Hospitium, caderent omnes à crinibus hydri;
Surda nihil gemeret grave buccina.——

MARSH. (p. 100.)

A mind exempt from petty household cares,
Closely intent upon those grand affairs
Which Gods direct, must be requir'd to sing
Of dire events, of war the fatal spring,
And by the Fury seiz'd the fierce Rutulian king.
If chilling fears had harrass'd Virgil's breast,
The torpid Hydra must have bow'd its crest,
And the loud trumpet ceas'd.

We forbear to notice the shameful errors of the preceding version, as we must otherwise mark almost every word.

GIFFORD.

'O! tis th' exclusive business of a breast
Impetuous, uncontroll'd, not one distrest
About a rug at night, to paint th' abodes,
The steeds, the chariots, and the forms of Gods;

A

And the fierce Fury as her snakes she shook,
And withered the Rutulian with a look—
Those snakes, had Virgil no Mæcenas found,
Had dropt in listless length upon the ground;
And the loud trump, that rous'd the world to arms,
Languish'd in silence, guiltless of alarms.'

Mr. M. has rendered the beginning of the passage in better verses than we have cited; but his translation is so grossly vague and incorrect, that he will not complain of us for neglecting to quote them. Mr. Gifford has done it ample justice; and in this instance, (indeed we might almost say generally) the one has thrown aside, or obscured, the particular metaphors and phrases of his author: while the other has retained, illustrated, and embellished them; and in language of which our extracts give but a very inadequate idea. Mr. M. has, perhaps, succeeded best in the 3d and 5th Satires, with regard to the versification; yet even here he has very often rather hinted at the original, than translated it. The following lines, however, are tolerably free from this censure:

SAT. III. 21. (p. 23.)

Here vex'd Umbritius first his silence broke
Glancing disdain, and thus indignant spoke:
" Since drooping Virtue hopes alas in vain,
At Rome a trifling recompence to gain;
While (for each day but marks my wealth's decline)
Some scanty remnant yet I boast as mine,
Hence let me fly to that sequester'd seat,
Where wearied Dædalus first sought retreat;
While age but faintly silvers o'er my head,
While, vigorous still, without support I tread,
Nor feel, what soon I must, my strength decay,
O! let me hasten from these scenes away!
Here let Arturius, Catulus unite,
Here let those live, who swear that black is white:
Wretches who any business undertake,
Farm houses, clean the streets, for lucre's sake;
Bear forth dead bodies to the fun'ral pile,
And trade in slaves, or any trade that's vile."

One or two passages in the 5th Satire, possess at least equal merit. There is, however, very little, that so well preserves the sense and spirit of the original, or that appears in language so easy. Mr. M's style, which is generally deficient in spirit, is sometimes enfeebled by expletives, and by retaining certain syllables, which improved custom rejects: we refer to the penult in " Tragedians, Comedians, Sergius, Veterans." Another fault is the frequent termination, or suspension of the sense, in the middle of the line; which, though a characteristic beauty of the hexameters of the Latin language, and the blank

verse of the English, is not all suited to rhyming pentameters. The second of the preceding quotations, and the following, will illustrate this remark:

SAT. XIII. 180. (p. 196.)

At vindicta bonum vitâ jucundius ipsâ—

——"Revenge is sweeter far than life,"—
Chrysippus would have blush'd to say the same,
So would meek Thales, and that honour'd sage,
Dwelling near sweet Hymettus, whom no rage
Tho' bound in cruel chains, could tempt to spare
To his accuser the requested share
Of hemlock. O! Philosophy, best guide
To erring man; thy precepts well applied
Chase ev'ry error from the human breast, &c.

Before we quit this subject, we must observe, that, though this work is in a great measure free from grammatical, or typographical errors, one mistake of the former kind has escaped our author; which we notice, because it frequently slips into the rhymes of young poets. (p. 127.

'You.....deserv'd the fate
That on such foul incendiaries *wait*.'

In this line, by the bye, the "tunicâ punire molestâ," (Sat. VIII. 235.) is entirely concealed; in such particulars our author is particularly inferior to Mr. G. who renders the passage,

Horrors, that call'd indeed for vengeance dire,
For the pitch'd coat and stake and smouldering fire.

A more important subject however, is the manner in which the obnoxious passages are rendered in the two translations. In Mr. M's. many of these are entirely omitted, but generally in a manner that does no violence to the connexion; and crimes, which to name is to condemn, but which are interwoven into the body of one or two Satires, are so concealed beneath ambiguous language, as seldom to force themselves on the imagination of a cursory reader. Mr. G's plan was "not to spare any vice where it formed the immediate subject of reprobation", and not to omit any but one or two incidental and unnecessary passages. He has not offended against decency in terms, but has presented in a more exposed manner than Mr. M. the picture of crimes by which the serious observer of human nature, in all ages and countries, is disgusted. Mr. Gifford has therefore best fulfilled the intention of the Satirist—to hold up vice to our detestation, in all its native deformity: but how far this plan was at first eligible, or worthy of imitation by a translator, it is not ours to determine. It has always appeared to us, that, while the mischief of such details to the inexperienced is certain, and the efficacy

efficacy of satire when directed against *crimes* is very precarious, the guilty, if indeed they notice it, are generally hardened, rather than corrected, by a remedy so little calculated to purify the source of the evil. Let us be permitted to add, that the mere knowledge of the existence of crimes, which is scarcely avoidable, is not so much to be dreaded: the danger to which young people are chiefly exposed, arises from the particular and circumstantial representation of criminal practices, which pollutes and inflames the imagination. From the verbal indecencies to which we allude, every school-book ought to be as carefully preserved, as from the contagion of the plague; and as there are few works of this sort, that have not been published in that corrected form, no conscientious tutor will expose his pupils to the danger of infection.

We must now take our leave of Mr. Marsh. When we look at the modest expressions of his prefatory dedication (to the Rev. Sam. Cutler) it gives us pain that we cannot speak more highly of the literary merit of his work. It was unfortunate for him, to be anticipated in publication by a translation of Mr. Gifford's talents, at a time when his own work was considerably advanced: had not that been the case, he would probably have directed his attention to a different subject. His labours, however, will not have been entirely in vain; he has performed an useful service to those who wish to form an opinion of the celebrated original, at a small expense, and without violation to the delicacy of their feelings.

Art. IX. *Letters on the Atonement.* By Charles Jerram, A. M. 8vo. pp. 142. Price 2s. 6d. Rivingtons, Button, and Williams, London; and White, Wisbeach. 1804.

THE subject of these letters is of the first importance. They who adhere to the doctrine, consider it as the corner stone of the christian fabric; and the opposition, which is continually made to it, evinces, that they who question it's truth, do not consider it as a matter of small account.

The denial of the atonement by some, and the untenable ground taken in defending it by others, render clear and scriptural statements of the doctrine very desirable. If we think justly on this leading article, we shall not be greatly in danger of mistaking other truths: and if we err in this, our error is likely to extend farther. Clear and scriptural sentiments are also of great utility in precluding the cavils of adversaries. They seldom chuse to attack a doctrine, as it is stated by its most judicious advocates; but either hold it up in a caricature of their own inventing, or take their representations from the weakest, and most extravagant writers, who have pleaded in it's favour. Such conduct,

while it betrays on the one side disingenuousness, and a consciousness that the doctrine itself is not easily overthrown, affords a lesson to the other, to beware of attaching that to divine truth which does not belong to it.

The writer to whom these letters are an answer, pretends not to reject the doctrine of the atonement; but merely that of it's being a satisfaction to divine justice. It appears, however, that he rejects "every thing vicarious in the nature of Christ's death; or his suffering any thing in the place of sinners." p. 13. The opponents of this doctrine have heretofore been used to acknowledge, that atonement, and satisfaction to justice, were the same thing; and therefore have made no scruple of renouncing the former term, as well as the latter; and we should have thought it much more honest in this writer, to have done so, rather than to reject the thing, and yet retain the name.

The first of these letters contains an answer to sixteen objections, in which the reader will see the principal arguments of the adversaries stated and combated. The second and third letters, enter into the scriptural proof of the doctrine. The last, inquires, whether there be any thing in it, inconsistent with reason, or the fitness of things. At the end are added *notes*, illustrative of some of the principal topics, chiefly extracted from the learned and elaborate work of Dr. Magee.

Mr. J.'s views of the atonement seem to be the same, for substance, as those of Newton* and Scott;† and to agree with the articles of the church of England. p. 38, 98. If he has not cleared the subject of all difficulties, he appears to us to deserve well of the religious public for what he has done. His answers to objections are often brief, (we think sometimes too brief,) but they are commonly to the point. He writes with great calmness, but it is neither from indifference nor fear: it is the calmness of forbearance, and arises rather from a respect to himself and his subject, than to the reasoning of his opponent.

In the second and third letters the serious christian, whose faith rests on the testimony of God in his word, will find such a host of scriptural proofs of the atonement, as will bear down every objection before them; and if he wish to examine the agreement of this great doctrine, with the dictates of sober reason, he will find, in the fourth letter, sufficient analogy between the conduct of the great governor of heaven and earth, and that of good human governments, to silence all objection to the former on the ground of irrationality.

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* Sermon on John i. 29, in his Sermons on the Messiah.

† Sermon on election and perseverance, consistent with exhortatory preaching, &c.

We

We shall subjoin to our remarks a few specimens from that part of the letters which contains answers to objections.

Obj. 'If God be not of a wrathful, vindictive, revengeful nature, but the Father of mercies, good to all, and ever ready to forgive; if, in a word, his nature be love, satisfaction for sins could never be necessary to induce him to be merciful to his creatures, or disposed to forgive his offending offspring.'

Ans. 'The sentiment of love is a very different thing from the expression of that love. I do not believe that any respectable writer, among those whom you call satisfactionists, says, that a satisfaction, or an atonement to divine justice, was required as a motive to love and pity, but merely as a medium whereby that sentiment might be consistently manifested.' p. 22, 23.

Obj. 'It may be questioned, whether there could be any such thing as God's pardoning sin, if no sinner be exempted from punishment but on the ground of a substitute's having first suffered all the punishment due to him, in his stead, any more than an insolvent man could be said to have all his debts forgiven by his creditors, who would not have set him at liberty at all had they not first received the full amount of what he owed them at the hands of a surety.'

Ans. 'Your argument, Sir, is at variance with your case. In the former you suppose sin to be a crime, which implies moral character, and deserves punishment; in the latter you consider it merely as a debt, due to a creditor, which neither involves personal demerit, nor incurs penalty. For though in one sense sin may be called a debt, because we owe obedience to God as our creator and benefactor, and therefore every failure under this view of it, is a debt; yet the proper representation of man's state is that of a guilty criminal before his judge, who cannot dispense with the execution of the threatened penalty, without a manifest injury to his own character and government; which is a widely different case from that of a debtor and creditor. Allowing it to be true, that in pecuniary transactions, whenever a debtor satisfies his creditor (no matter by what means) he may claim liberation as a matter of right, and not of favor; yet this reasoning will not apply to the case of transgression against a lawgiver and judge. Here personal character is involved; and if the criminal should be exempted from punishment (no matter for what reason) inasmuch as he is dealt with infinitely more favourably than he deserved, it will not surely be denied that he has been pardoned, and that his pardon ought to be viewed as an act of grace and favour. The atonement is considered as a necessary expedient to support the dignity and authority of the divine government, so that God "may be just, and the justifier of him that believeth in Jesus." Now supposing a king, out of compassion to a detachment of his army, who had turned their arms against him, should devise such an expedient as might maintain, unimpaired, his authority, and satisfy the claims of justice (say by giving up his only son to a certain punishment, in the place of the rebels) and yet permit him to receive into favour again those who were willing to return to their allegiance—Would any object against this expedient, as detracting from the freeness of the pardon, or adduce it as an argument, that no pardon at all was granted? Surely not. The fact would rather be considered as the strongest possible proof of his love; and so far from diminishing

diminishing the obligation of pardon, it would enhance it in a tenfold degree.' p. 26.

Obj. 'Justice consists in doing that which is right; and both reason and scripture proclaim that it cannot be right to impute guilt to an innocent person.'

Ans. When the scriptures speak of laying on Christ the iniquities of us all (and I do not know that we ever speak in stronger language than this of the imputation of guilt to Jesus Christ) they mean no more than that Christ suffered for sins as if he had really been the offender.'

Obj. 'When Christ illustrated the doctrine of forgiveness by the case of debtors who had nothing to pay, he added nothing to shew that a substitute must pay their debts for them before they could be discharged; but says, their creditor frankly forgave them. Strange that he should be silent on the most important article in the affair of forgiveness, if the doctrine of satisfaction be true.'

Ans. 'Nor did our Lord add any thing to shew that repentance was necessary before they could be forgiven, which nevertheless you contend is an indispensible condition of pardon; but says their creditor frankly forgave them both. Now is it not equally strange on your hypothesis as on ours, that he should be silent on the most important article in the affair of forgiveness if the doctrine of repentance be true? But, Sir, in an illustration like this, would it not have been absurd to talk either of repentance or of an atonement, where the reference is made to a creditor or debtor. The transaction has regard merely to property, and has nothing to do with personal character, which is the proper object of rewards and punishment, and which alone admits of repentance or atonement. The parable, therefore, though it admirably illustrates the readiness of God to forgive sinners, which was the purpose for which it was adduced, yet it could not without a glaring solecism, have contained any allusion to the conditions of that forgiveness. Both atonement and repentance may be necessary to forgiveness; and yet no mention be made of either in a parable borrowed from a mere pecuniary transaction.' p. 36.

Art. X. *The Correspondence of Samuel Richardson*, Author of Pamela, Clarissa, and Sir Charles Grandison: selected from the Original Manuscripts bequeathed by him to his family; to which is prefixed, a Biographical Account of the Author, and Observations on his Writings. By Anna Lætitia Barbauld. In Six Volumes. 8vo. pp. 2121. price 2l. 5s. Phillips. 1804.

THE celebrity of Mr. Richardson ensures the eager attention of the public to his life and correspondence. A laudable curiosity leads us to acquaint ourselves with a man, as respectable for virtue as admired for talents. We promise ourselves delight from his genius, and improvement from his example. We interest ourselves in tracing the varied incidents of his fortunes; and are prepared, by a generous predilection, to adopt his friends, as our own. These are sentiments with which numerous readers will doubtless open these volumes; and additional expectations of pleasure and instruction, from the judicious selection,

and

and the elegant composition of Mrs. Barbauld, will naturally be cherished. If, on the perusal, we are, in either case, disappointed, candour may suggest what should soften the severity of criticism. We may have expected more than the publication promised. We were invited, not to soar in the regions of fancy, but to tread the humble walk of real life. The biography of a printer was not likely to produce very ample materials; and these, being collected so many years after his death, cannot probably be so minute and satisfactory, as they might have been, if sought for at an early period. Richardson's fame was not that of the polite and general scholar, but of the novelist. It was to be expected, that his own letters, as well as those of his correspondents, would turn chiefly on the merit of productions, by which he had become known to the world. But after every exertion of candour, we must avow, that in reading these letters, we have betrayed symptoms of weariness, and even of disgust. The scene is too uniform, the same objects are too frequently obtruded, and praise is lavished so profusely on the Idol of the groupe, that we cannot wholly suppress emotions of mingled pity and contempt. Nothing can now be added to the interest which Pamela, Clarissa, and Grandison, have so often excited in the perusal. They must have a stronger gust for novels, than the writers, or, probably, the readers of this review possess, who can dwell upon this correspondence with much pleasure. We wish it had been comprised in two or three volumes; but we are obliged to Mrs. Barbauld, that we are let off with the perusal of six. Her biography of Richardson is worth all the rest. The observations on his writings contain a more sober and just estimate of their intrinsic merit, than those of his partial contemporaries. She has at once done justice to *his* fame and to her own; she praises with discrimination, and censures with candour. She narrates the life, and describes the character, of this truly amiable man, with fidelity and kindness. Her arrangement is happy, and the subject has received every ornament of which it was susceptible. The lover of polite literature will peruse it, as a model of elegant biography, with almost unremitted approbation and unwearied pleasure. But while there is so much to praise, we conceive there is also something to censure. The freedom and boldness of her style degenerates at times into carelessness. Her strictures on characters are not always just; especially, we think, in reference to the Pamela of Richardson. But our chief occasion of surprise and of disgust, was to meet with a luscious quotation from the lewdest of English poets, in a composition by Mrs. Barbauld!

The life of Richardson is introduced with an ingenious dissertation on those works of "fictitious adventures," which in all nations have so highly interested mankind. Their origin is deduced from

from the mythology of gods, and atchievements of heroes; and their progressive improvement, at home and abroad, is traced step by step, until they were wrought into the form of the modern novel. To this species of writing, Richardson claims the merit of having given a very great degree of refinement; having obtained from Dr. Johnson the high encomium, "that he had enlarged the knowledge of human nature, and taught the passions to move at the command of virtue." The youthful reader is here instructed how to judge correctly of these works of fancy; and valuable lessons are given to those who aspire to the flowery and perishable wreath of the novelist.

From the life of Richardson, we select what is most likely to gratify our readers.

'Mr. Samuel Richardson was born in Derbyshire, in the year 1689. "My father," says he, "was a very honest man, descended of a family of middling note, in the county of Surry, but which having for several generations a large number of children, the not large possessions were split and divided, so that he and his brothers were put to trades; and the sisters were married to tradesmen. My mother was also a good woman, of a family not ungenteel; but whose father and mother died in her infancy, within half an hour of each other, in the London pestilence of 1665." p. xxix.

Richardson was 'intended for the church, a designation perfectly agreeable to his own inclinations; but while very young, some heavy losses disabled his father from supporting him as genteely as he wished, in an education proper for the function; and at the age of sixteen, he was left to choose a business, having been able to give him only common school-learning.' p. xxxii.

'"I recollect," says he, "that I was early noted for having invention. I was not fond of play as other boys: my schoolfellows used to call me *Serious* and *Gravity*; and five of them particularly delighted to single me out, either for a walk, or at their father's houses, or at mine, to tell them stories. Some I told them, from my reading, as true; others, from my head, as mere invention; of which they would be most fond, and often were affected by them. All my stories carried with them, I am bold to say, an useful moral." p. xxxvi.

"As a bashful and not-forward boy, I was an early favourite with all the young women of taste and reading in the neighbourhood. Half a dozen of them, when met to work with their needles, used, when they got a book they liked, and thought I should, to borrow me to read to them, their mothers sometimes with them; and both mothers and daughters used to be pleased with the observations they put me upon making.

"I was not more than thirteen, when three of these young women, unknown to each other, having a high opinion of my taciturnity, revealed to me their love-secrets, in order to induce me to give them copies to write after, or correct, for answers to their lover's letters: nor did any one of them ever know that I was the secretary to the others." p. xxxix.

'Richardson was bound apprentice to Mr. John Wilde, of Stationer's Hall, in the year 1706. He did not, however, find it easy to gratify his thirst of knowledge, though the stream ran by his lips. "I served," says he

he, "a diligent seven years, to a master who grudged every hour to me, that tended not to his profit, even of those times of leisure and diversion, which the refractoriness of my fellow-servants obliged him to allow them, and were usually allowed by other masters to their apprentices. I stole from the hour of rest and relaxation my reading times for the improvement of my mind, and, being engaged in a correspondence with a gentleman, greatly my superior in degree, and of ample fortune, who, had he lived, intended high things for me; those were all the opportunities I had in my apprenticeship to carry it on. But this little incident I may mention. I took care that even my candle was of my own purchasing, that I might not, in the most trifling instance, make my master a sufferer, (and who used to call me the pillar of his house) and not to disable myself by watching or sitting-up, to perform my duty to him in the day-time." p. xlii.

'After the expiration of his apprenticeship, our author continued five or six years working as a compositor, and corrector of the press to a printing office, and part of the time as an overseer; and at length, thus working his way upwards into day-light, he took up his freedom, and set up for himself; at first in a court in Fleet-street, from whence, as his business grew more extensive, he moved into Salisbury-court.' p. xliv.

'His first wife was Allington Wilde, his master's daughter; she died in 1731. His second, who survived him, was the sister of Mr. James Leake, bookseller at Bath.' By the first he had five sons and one daughter, all of whom he lost; and the death of one of them, accelerated that of its afflicted mother. By his second wife, he had five girls and one boy, of whom four daughters survived him. pp. xlvii, xlix.

'In the year 1754, he was chosen master of the Stationer's Company, an office which is not only honourable but lucrative.' p. xlvi. 'He had now leisure, had he had health to enjoy his reputation, his prosperous circumstances, his children, and his friends; but, alas! leisure purchased by severe application often comes too late to be enjoyed; and in a worldly, as well as a religious sense,

——— When we find
The key of life, it opens to the grave.

Nervous disorders increased upon him, and his valuable life was terminated by a stroke of an apoplexy, on the 4th of July, 1761, at the age of seventy-two.' p. cxlviii.

'The moral character of Richardson may be partly gathered from the preceding sketch of his life. It was most respectable, and worthy of his genius. He was sober and temperate, regular and assiduous in business, of high integrity, and undoubted honour.' p. cxlix. 'Richardson was a careful, kind father, and a good husband in essentials; but, it must be confessed, there appears to have been a certain formality and stiffness of manner, but ill calculated to invite his children to that familiarity and confidence which is so lovely when it does take place, but which frequently fails to do so, even where there is real affection between such relations.' p. cli. 'He was a benevolent and kind-hearted, but I do not *feel sure* that he was a good-humoured man. For liberality, generosity and charity, Richardson claims unqualified praise. His generosity knew no bounds, but the necessary attention to the welfare of a growing family.' p. cliv.

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'In the qualities of courtesy and hospitality, he was excelled by no man. Whether sick or well, whether they could entertain him with vivacity and chearfulness, or wanted them*selves* the soothings and attention of him*self* and family, his friends were always welcome.' p. clvii.

'The moral qualities of Richardson were crowned with a serious and warm regard for religion; it is conspicuous in all his works; and we shall, probably, not find any writings, in the class of novels, in which virtue and piety are so strongly and uniformly recommmended, without any party-spirit, or view to recommend a particular system, and it would be doing injustice to the taste of the world, not to say that they were highly valued on that account.' p. clxv.

'There is one fault, of which it will not be easy to clear our author. It is said, that he was vain; he was fed with praise, and with regard to that diet, it may be truly affirmed, that,

——— Increase of appetite doth grow
By what it feeds on.' p. clxxi.

'Richardson was in person below the middle stature, and inclined to corpulency; of a round, rather than an oval face, with a fair ruddy complexion. His features, says one who speaks from recollection, bore the stamp of good-nature, and were characteristic of his placid and amiable disposition. He was slow in speech, and to strangers at least, spoke with reserve and deliberation; but in his manners was affable, courteous, and engaging, and when surrounded with the social circle, he loved to draw round him, his eyes sparkled with pleasure, and often expressed that spirit of archness which we see in some of his characters, and which gave, at times, a vivacity to his conversation, not expected from his general taciturnity and quiet manners.' p. clxxvi.

'The style of Richardson, which it remains to take notice of, was not in proportion to his other excellencies of composition. He wrote with facility: expressions, as well as thoughts, flowed readily to his pen; but we do not find in his writings, either the ease and elegance of good company, or the polished period of the finished author. They are not only overloaded with a redundancy of complimentary expression, which gives a stiffness to the dialogue, particularly in his Grandison, where he has most attempted to give a picture of genteel life; but they are blemished with little flippancies of expression, new coined words, and sentences involved and ill constructed.' p. cxxxvi. 'The style of Richardson, however, has the property of setting before the reader, in the most lively manner, what he means to describe. He has the accuracy and finish of a Dutch painter, with the fine ideas of an Italian one. He is contented to produce effects, by the patient labour of minuteness.' p. cxxxvii.

With Mrs. Barbauld, *we* are aware of inconsistencies in the writings of Richardson, and of a greater magnitude than those which she points out. The root of this evil was in the author himself. We recognise with pleasure his genius, his morals, and his regard to religion, such as he apprehended it to be; but we cannot dissemble, that his views of christianity are general and obscure. Not only in his novels, but in his own letters, as well as in those of his correspondents, the sacred terms of LORD and GOD, are

are lightly, and therefore profanely used, as unmeaning expletives. Sir Charles Grandison, a gentleman who talks of the goodness of his heart, renounces no vanity of this world. His family prayer, which every christian should, in his conduct at least, openly avow, he conceals; and with all his declamation against duelling, Sir Charles, as Mrs. Barbauld candidly confesses, is himself a duellist. To reconcile the modern fine gentleman with the humble disciple of Christ, is impossible. Richardson was hardy enough to attempt it; but his failure was inevitable. His most finished characters are to be regarded as amiable moralists, not as well instructed christians.

Having dwelt thus long on two-thirds of the first volume, our readers will not wish us to enlarge on the correspondence which occupies the rest of this publication. Letters to, and from ladies, and chiefly young ladies, form the greatest part of it. Had these contained instruction and advice, whether moral or literary, they might have been very useful: but they mostly are too trifling for notice, or become wearisome by ringing incessant changes on Pamela, Clarissa, Grandison, and a few more of Richardson's principal fictitious personages. The latter remark extends even to the correspondence of his male acquaintances; few of whom attained to eminence sufficient to extend their reputation through half a century. His principal literary correspondents were Dr. Young, Dr. Kennicott, and Aaron Hill. Two or three notes from Dr. Johnson, and one from Lord Orrery, from Bishop Warburton, and from the Rev. James Hervey, could only claim to be mentioned by us, or to have been inserted in the collection, for the respectability of their writers, and the want of better materials. Colley Cibber's effusions would have disgraced even Curl's gleanings; and the admission of them here is dishonourable to the memory of Richardson. The last volume, and part of the fourth, are engrossed by his correspondence with Lady Bradshaigh, a baronet's wife, of lively talents, but little information. She exceeds all her competitors in the flippant repetition of divine names. Her sister, Lady Echlin, and *her* friend, Bishop Hildesley, whose letters are included in the fifth volume, appear to have been persons of serious piety. The only portion of this voluminous correspondence, that has excited a strong interest in our minds, is a very small part of the third volume, which belongs to the first wife of the celebrated German poet, Klopstock. The simplicity and tenderness with which, in broken English, she utters the language of her heart, derive additional force from the melancholy close of her epistolary intercourse with Richardson. The last letter expresses her fond hope of becoming a mother within three months of it's date;—an event which proved the termination of her life!

We cannot conclude our remarks, without noticing a fragment, originally

originally designed for an appendage to Clarissa, which closes the fifth volume. It is worthy of that work; and in it's present situation, it exhibits a striking contrast between the author's talents as exerted in composition, and as relaxed in familiar correspondence. The ample specimens of the latter description, now before the public, are far from adding to his literary fame; but they strongly exemplify his amiable disposition, and conduct in private life. From the infirmities and mistakes. betrayed by the author, and by most of his correspondents, in their confidential intercourse thus laid open to general inspection, additional knowledge of the human heart, and useful lessons for moral practice, will be deduced by an attentive and unprejudiced reader.

Portraits of Richardson and Lady Bradshaigh, well engraved by Miss Watson; coloured sketches of Tunbridge Wells, and of Richardson's parlour party at North End; with a view of his house at that place; and *fac similia* of his own hand-writing, and that of several of his correspondents, are inserted in these volumes.

Art. XI. *An account of the Operations carried on for accomplishing a Trigonometrical Survey of England and Wales, from the commencement in* 1784 *to* 1802; by Major W. Mudge, of the Royal Artillery. F. R. S. In Two Volumes, large 4to. Vol. I. pp. 437, 22 plates, price 1l. 8s. Vol. II. pp. 318, 15 plates, price 1l. 5s. 1801—1804.

SCIENCE may justly be estimated by its practical utility. *Geometry* demonstrates truths which are discoverable by no other process, and ascertains the dimensions, or the position, of almost every natural and artificial object; but it's principal end, as intimated by it's name, is that of measuring the *Earth*. To this purpose it becomes effectual by a variety of means, adapted either to the minuteness, or to the extent, of the survey that is proposed. It ascertains the area of a building, or of an inclosed pasture; and it determines the situation of an island near our antipodes, or the grand outline of a continent: but the chain and the rod, which suffice for the former, and the astronomical observations which are necessary for the latter of these objects, are of uses so different, as to require some intermediate method to connect their respective operations. *Trigonometry*, founded on the known properties of *triangles*, accomplishes this end; and supplies all that is requisite to the projection of a province, or of an empire.

To apply these principles to the accurate delineation of a country like Great Britain, is, however, a task too great to be performed by the efforts of private individuals. It must be undertaken by an enlightened government; and we rejoice that our own has entered upon so useful and so needful a work. At its commencement, indeed, it appears that no farther design was entertained,

entertained, than that of determining the difference of longitude between the Royal Observatory of Greenwich, and that of Paris. These, being the places from which English and French navigators respectively reckon their longitude, are objects of prime importance to geography in general: but the advantages of such a survey soon became too obvious to be relinquished; and it was resolved to extend it through our island. The usefulness of the undertaking may be conceived by the plainest reader, when he is informed, that, in one of the best county maps that could be procured previous to this survey, an error was detected, of no less than three miles, in a distance of eighteen!

The particulars of this survey have been published regularly in the Transactions of the Royal Society, during its progress. This, from the nature of the work, has been slow; the utmost care, as well as the highest scientific ability, being indispensable to its accomplishment. Those periodical numbers of the Philosophical Transactions, which contained successive reports of the survey, excited so large a demand, that the public is greatly indebted to Mr. Faden, the editor of the present volumes, for having collected and reprinted these accounts. For so laudable a purpose, he has had the most liberal encouragement: the authors having assisted in the arrangement and correction of the respective papers; and the use of the original plates having been granted for the embellishment and illustration of the work Hence it is published, "at an easy rate," compared with that which must otherwise have been affixed to volumes like those before us.

The first of these has been printed a considerable time. It contains a narrative of operations, many of which singly required whole days to execute. The excellence of the instruments made use of, and the industry and care that were exerted, warrant no small degree of confidence in the accuracy of the result. Of the former, numerous plates are given; and very minute descriptions are added. A few letters of reference, would nevertheless have been useful. The instruments were made by Ramsden, whose genius and skill have raised our national character, in this view, far beyond competition. The account of them well deserves the attention of the public, and of artists in particular. The theodolite, by which the horizontal angles were observed, was constructed with such peculiar exactness, as to determine angles to 1″ (or the 3600th part) of a degree.

The triangles obtained by these instruments, must however evidently depend on the base from which they were derived, for their absolute and effective accuracy. We are accordingly informed, in the first part of the former volume, of the extraordinary care employed in measuring a base of more than five miles, on Hounslow Heath. This was executed, first, with a steel

chain; then with *deal* rods: and, as some irregular expansion was discovered in the wooden rods, finally with *glass* rods; the expansion of which was previously determined by an accurate pyrometer. This, we are persuaded, was the first time that a line of equal extent had been so accurately determined.

In the second section of this part of the work, after a similar description of the measurement of a base of verification on Romney Marsh, is given a copious and minute description of the large Theodolite, and other instruments made use of; which is followed by calculations of the principal triangles, and a comparison of the distances thus ascertained, with those published in France. From the result we learn, that the difference of longitude of the Observatories of Greenwich and Paris is 2° 19′ 51″ (or 9 minutes 19, 4 seconds of time:) which disagrees only about one second of time from what Lalande had found in 1798. Allowing the latitudes of Greenwich and Paris to be 51° 2°′ 40″, and 48° 50′ 14″ respectively, "the length of a degree on the meridian in latitude 50° 10′ will be 60843 fathoms." p. 162.

We have next an interesting article on the relative heights of the principal stations; and the effects of terrestial refraction, which appears to vary from ½ to 1-24th of the contained arc. p. 160. This is followed by an useful table of the relative distances of the most conspicuous objects in and near London. We are much pleased with a remark in p. 193,

'Whoever, therefore, should be desirous of knowing accurately his own situation in this great metropolis, may easily satisfy himself, by taking two angles from the top of his house, with a good Hadley's sextant, or theodolite, between any known objects near to him, and the best disposed for the purpose. By the help of these *data*, and a very simple trigonometrical calculation, he will obtain what he wants; and he may even satisfy another curiosity which will probably occur, namely that of putting to the test our original operations, by trying how nearly different triangles bring out the same result.'

It might be of essential service to the public, if gentlemen of abilities would practise what is here suggested, not only in the neighbourhood of London, but in all parts of the country where this survey has extended. Our readers may find some useful directions to this purpose in Mackenzie's Treatise on Maritime Surveying, or in the 7th volume of Nicholson's Philosophical Journal.

The second part of the first volume, commences the operations in the year 1791, by the *re-measurement* of the base on Hounslow Heath, with a new steel chain. The reasons for not wholly confiding in the length given by the glass rods, are as follows:

'This mode of mensuration being the first of the kind, seemed to require some proof of its accuracy; which consideration induced General Roy to make a comparison between the glass rods, and the steel chain which

which Mr. Ramsden had made for the Royal Society. For this purpose a distance of one thousand feet, was carefully measured with the rods, and the chain. The result of these measurements appeared to be such as would have produced a difference of little more than half an inch upon the whole base, had it been measured with each of them respectively. But notwithstanding the apparent degree of accuracy, which this, or any other mode of measuring may be supposed capable of, yet it seems necessary that every base, intended to become the ground work of such nice operations, ought always, (when circumstances will permit) to be measured twice at least.' (p. 206.) 'And altho the result does not differ from the glass rods by so small a quantity as General Roy's experiments assigned, yet it does not amount to more than *three inches on a base exceeding five miles.*' p. 207.

The re-measurement of this base, occupied nearly the whole of the summer of 1791. In 1792, a number of angles were observed at various stations. The next year, and part of that following, were occupied in the same manner; the remaining part of the year 1794, being taken up in measuring a base of verification on Salisbury Plain; which was executed with the same degree of accuracy as that on Hounslow Heath. There cannot be a stronger proof of the general exactness of the whole, than to find that the lengths of this base, as derived by means of the survey from the former one, and by real measurement, do not differ more than *one inch* in a distance of nearly *seven miles.* p. 280.

At page 433, we learn that a *mean* of the readings of each angle upon the theodolite by two microscopes, was always taken. It would have afforded us additional pleasure, if the real reading, by each microscope, had at least sometimes been given. It would have enabled us better to appreciate the merits of the instrument. We highly approve of placing large stones in the ground, to identify the stations; and have only to regret, that this was *not always* practised.

We next find our authors availing themselves of the data obtained by this survey, to find the ratio of the axes of the earth, supposing it to be an ellipsoid; and the result discovers a greater degree of compression at the Poles, than that which had been derived from former surveys, and from the length of pendulums. It is, nevertheless, deduced from such principles, that we cannot dispute the fact; and we must therefore allow, that, to the extent of this survey, the earth may be considered as making part of an ellipsoid of the assigned compression which will be perfectly sufficient for geographical purposes.

A Table of accurate distances follows, of upwards of 150 conspicuous objects, in the vicinity of Surry: which will be found extremely useful to correct the geography of that district. Another interesting article on terrestial refraction is then added, from the observed elevations and depressions of the most important stations; with a table of the heights of the stations: and we

find, from this account, that the refraction varies from 1-7th to 1-18th of the contained arc; but that the mean of the whole, is 1-12th of the contained arc, and that 28 out of 35 observations did not differ 1-50th from this mean. The operations of the years 1795 and 1796, with the large instrument, chiefly along the southern coast of Dorset, Devon, and Cornwall, determining the latitude and longitude of the Lizard Point, and of the Scilly Isles, are described; p. 355—408.

We select, in proof of the goodness of the telescope belonging to the theodolite, a circumstance which occurred when our surveyors were engaged at the Land's-end:

'It will be right to mention, that, while we were engaged in that part of the operation now spoken of, the air was so unusually clear, that we could sometimes, with the telescope of the great Theodolite, discover the soldiers at exercise, in St. Mary's Island.'—Almost 30 miles distant.

In the refractions observed in 1795, we find nearly the same variations as had been noticed in the former years. In the year 1796, an additional instrument of Ramsden's construction, of half the diameter of the former, was used, principally to intersect smaller objects, for the purpose of filling up the interior of the county maps, and for determining a greater number of secondary points. After an account of the triangles observed by the large instrument, the first volume closes with a long list of secondary objects determined by the small theodolite; and a table of the correct latitude and longitude, of all the principal places determined in the years 1795 and 1796. The plates in this volume are in number twenty-two; and are well executed.

(To be continued.)

Art. XII. *Strictures on Methodism.* By a Careful Observer. Octavo. pp. 140. Price 2s. 6d. Williams, Ostell, Ogle. 1804.

IN many important respects, our nation has excited not only the attention, but the surprise also, of intelligent foreigners: in none, perhaps, more, than in that of the variety of religious parties which subsists among us. Of these, no one is more remarkable, for the number, the zeal, and the union of its members, than the society of Methodists, formed, and for many years superintended, by the late Rev. John Wesley. The pamphlet before us professes to investigate the merits of this society; and the author is evidently well acquainted with his subject. The only doubts that are likely to be entertained, of his qualifications for the work he has undertaken, are on the one hand, whether his commendations do not betray the partiality of a friend, perhaps a member, of the society he describes; and on the other hand, whether his censures do not, at least in part, arise from his own prepos-

prepossessions, or from his attachment to the views of a minority in so numerous a sect? Without taking upon ourselves the decision of these enquiries, we proceed to notice some interesting parts of the publication.

The author very properly introduces it with a definition of the term *Methodism*. "By Methodism," says he, "I mean the doctrines and economy of that large and growing body, late in connexion with the Rev. John Wesley. The pious clergy of the established church, of which description there is a considerably large number, are styled Methodists; but neither they, nor the followers of the late Rev. George Whitfield, make any part of the subject of my strictures."

Notwithstanding this declaration, the first five sections of the pamphlet refer to the state of the Methodists *previous* to the separation of Messrs. Wesley and Whitfield, on account of their difference in religious opinions. The followers of the latter, may doubtless (if they please) intitle themselves Methodists, as justly as the former: but we protest against affixing that appellation to any class of people, that does not assume it; and we still more strongly object against its application to individuals of other religious denominations, if they adhere to the doctrines and the discipline of the body to which they appertain. They who style a pious clergyman, or member, of the church of England, a Methodist, when he is not connected with Methodists, but regularly observes the rules of the established church, only betray their own ignorance or malice. We fear, however, that this is often done, for no other cause, than that of the zeal with which a clergyman enforces the articles of faith he has subscribed, or the purity of conduct that christians of every denomination ought stedfastly to maintain. The infallible tendency of such a practice, whether designed or not, is to confound real christianity with Methodism, and to render these terms synonimous. It has so long been persisted in, and has so frequently been sanctioned by the press, the pulpit, the stage, and even the senate, that the effect we deprecate, has already, in a great degree, been produced. Happy shall we esteem ourselves, if the ECLECTIC REVIEW can successfully withstand a practice equally absurd and mischievous.

The writer of this pamphlet manifests a sincere and warm attachment to the Church of England, and to political establishments of the christian religion in general. He mentions, and certainly not without ground, that the christian church had awfully declined from its primitive sanctity, before it was patronized by Constantine the Great. Of the author's charity to the Church of Rome, we shall enable our readers to form their judgement, by the following extract. p. 36.

'Even the Church of Rome, the peculiar tenets of which I sincerely disapprove, and the persecuting spirit and practice of which I would hold up to universal execration, did much in civilizing the world, and spreading the essential truths of christianity. It can justly boast of its learned men and eminent saints. Kempis, Pascal, Derenty, and Fenelon, would have done honour to the first age of christianity. We may, without any stretch of charity, reasonably conclude that many others, whose parts and piety did honour to human nature, lived and died in the Romish communion. Though the compilers of the articles of the Church of England, in their zeal for reformation, pronounced decisively that the Church of Rome had erred in matters of faith, few well-informed protestants now follow their example. With all its acknowledged corruptions, and it has many, the mild, pious, and learned Melancthon was far from rash in breaking from its pale. These sentiments will, I know, expose me to the censure of half-thinking protestants, who, uncharitably pronouncing all papists idolaters, consign them over to the prince of darkness. Though a protestant from conviction as well as education, I reprobate such an unscriptural and cruel censure.'

The author's candour toward pious people of every religious denomination, in the *aggregate*, is consistent and uniform throughout his work. We regret that he has evidently deviated from this amiable temper, in relation to some *individual*, whom we do not recognize by his description; p. 53. (the *second* page so numbered.) The personal reflection introduced, can only revive animosity, or aggravate provocation: and if the pamphlet before us be re-printed, we hope it will be cleared from this blot.

Having investigated the state of Methodism during the life of it's founder, and described the schism which followed his decease, the writer describes the internal economy of this very remarkable body, and animadverts on it's present circumstances. In his 17th (and last) section, he inquires, "Have the methodists reached their zenith? And is there sufficient ground for believing that, as a body, they will lose the piety and zeal for which they have long been justly noted?" The author answers these questions in the negative; and if he be mistaken, it does not seem likely that the error will be demonstrated during his life, or ours. We subjoin a part of his arguments on this subject. pp. 119—121.

'Three particulars are highly favourable to the purity and continuance of methodism. 1. The comparative poverty of its adherents in general. This obliges them to such constant industry as puts them out of the way of many dangerous snares and temptations to which the idle are exposed. The Judge of all said, "How hardly shall they that have riches enter into the kingdom of heaven?"

(Here, a beautiful paragraph of Bishop Taylor, is quoted, in support of the sentiment.)

'2. The

'2. The manner in which the Methodists are supplied with preachers is favourable to the soundness and stability of the body. It will be admitted by all who have any acquaintance with true religion, that sincere, unaffected piety, which is always accompanied by a holy life, is an essential qualification for the gospel ministry; and that without it, knowledge, learning, and eloquence, are of comparatively little value. The latter are good and useful, but the former, necessary.—It is extremely difficult, if not impossible, for men to become itinerant preachers in the methodist connexion without genuine piety. To become such, they have to rise by the intermediate steps of leader, exhorter, and local preacher, at any of which, a charge of immorality, or false doctrine proved against them would stop their progress. 3. The doctrines and discipline of the Methodists are highly favourable to the piety, zeal, and stability of that people. Original sin, a trinity of persons in the unity of the Godhead, the Divinity of Christ, the atonement, justification by faith, holiness of heart and life, and future rewards and punishments, are essential doctrines of Methodism; nor is any preacher permitted to remain in the connexion without believing and inculcating them.'

We know not why the author, in specifying the leading doctrines of the Methodists, has added the Divinity of Christ to the Trinity in Unity, in which it could not but be included; nor why he has omitted the work of the Holy Spirit, which we apprehend to be regarded by them as of equal importance with any doctrine that he has mentioned. All these truths, doubtless, are generally believed, and diligently inculcated, by the disciples of Mr. Wesley: and we agree with the author, that such principles "are highly favourable to the piety, zeal, and stability of that people:" but it is obvious, that, far from being *peculiar* to them, these doctrines are the same with those of the Churches of England and of Scotland, of the followers of Mr. Whitfield, and of the bulk of dissenters in Great Britain. The argument that can be deduced from them, in favour of the prosperity of Methodism, applies, therefore, equally to that of almost every other religious denomination among us. If, however, the author has added nothing, by this argument, to the probability of the duration of Methodism, more than of other religious parties; yet he has thereby intimated, what we deem a certain and an important truth, that the real welfare of every party depends, not on their zeal for the subordinate points on which they differ, but on their attachment to the essential doctrines of the scriptures in which they agree.

In several matters of opinion, we cannot fully coincide with the author; nor can we give his work our unqualified recommendation. He speaks more generally, and positively, of the dearth of genuine religion, before methodism arose, than we apprehend to be consistent with facts. He places incomparably too great a stress on the difference between reading a sermon, and preaching extemporè; supposing the tenor of the discourses read, or spoken, to be the same. On various occasions, we are disposed to hesitate,

tate, where he decides. His method is sometimes remarkably illogical; and his language, though far from being contemptible, is often incorrect. To many readers, his work must seem obscure, for want of the requisite explanation of terms that are frequently used. But we respect the author's piety, benevolence, and extensive candour: and we cordially wish that his Strictures may obtain sufficient circulation, to disperse the ignorance, and to rectify the mistakes, which have long prevailed, respecting a religious denomination, in every view worthy of serious attention and enquiry.

Art. XIII. *A New compendious Grammar of the Greek Tongue:* in which the Elements of the Language are plainly and briefly comprised in English; for the use of Schools and private Gentlemen, whether they have learned Latin or not. By W. Bell, A. B. The fifth edition, with improvements, and a new arrangement. London. W. J. and J. Richardson, Royal Exchange. 12mo. pp. 188. Price 3s. 6d. bound. 1804.

THIS work has already met with a very favourable reception from the public, as the sale of *four* large editions sufficiently proves: and in this case we scruple not to say, the public judgement has been correctly formed; as the work is certainly worthy of the extensive patronage with which it has been honoured.

Of the design and execution of his undertaking, the author thus speaks.—Preface, p. 1.

'That the knowledge of the Greek language is a valuable and necessary accomplishment, for all who wish to be useful in the literary world, none will deny; but the usual way of acquiring it by Greek grammars in Latin, is so tedious and difficult, that many have been forced to abandon it entirely, after they had begun, as a thing impossible.'

'With a view to remove this difficulty, I have compiled the following small Treatise in English, and in as plain and easy words as possible, that the learner may understand it as fast as he reads, whether he has been previously taught Latin or not.'

'As to the method, great care is taken of digesting the several parts of grammar in their proper order.—The declension of nouns and verbs is exemplified, with the English annexed to the Greek. The characteristic, augment, and formation of the tenses, are considered separately, and explained in a few concise rules for the sake of the memory; which, with the notes and observations below the text, cannot fail of rendering that difficult part of Grammar more easy to be understood, than has hitherto been done in other grammars.'

In the present edition, we are informed, "some alterations have been made, to bring it nearer the plan of other grammars: and particular attention has been paid to the rules for accents."

The "new arrangement," mentioned in the title, consists chiefly,—

I. In

I. In placing the contracted, heteroclite, derivative, and verbal nouns *before* the declension of adjectives. This order was reversed in the preceding editions. II. In dividing the pronouns into classes:—1. Demonstratives. 2. Relatives. 3. Indefinites. 4. Possessives.—And 5. Reciprocals. p. 24. For the sake of order and perspicuity, this arrangement is of some consequence; and it is now for the first time introduced into this grammar. III. In placing the characteristics of the conjugations *before* the paradigm of the active verb; which in the last edition, were improperly placed *after* it.

The "additions" consist—1. In a short "summary view of the prepositions, with examples of their cases." p. 91. 2. A long dissertation of forty pages, on the *Greek accents*. p. 149 to 188. We hoped to have seen this reputable grammar *shortened* in the present *improved* edition, and have to regret our disappointment. We think this extraordinary appendage, is, in the main, unnecessary. A few plain rules might have been useful: but such a mass of rules, examples, and annotations, we are afraid, will rather embarrass the inexperienced reader than instruct him. By this large addition, the price of the work is increased, without proportionate advantage to the scholar.

The necessity of accuracy, in an elementary work, designed chiefly for the instruction of youth, must be obvious to all. A bad or defective typography, offends even the eye of a child; and excites a degree of disgust to the study of a work which comes to him so ill-recommended. We hesitate not to assert, that a boy will learn much more, and with less difficulty, from a *neatly printed book*, than from one badly executed, how correct soever the text may be. But what hope can we entertain of the success of a work like this, where the text, even in the examples of nouns and verbs, is often inexcusably corrupt; and the typographical execution so bad, that in numerous places the book is scarcely legible.

We are deeply concerned to see such culpable neglect in editing learned works in the metropolis of Britain. A "Ready Reckoner" is printed without a single mistake in a hundred pages; while a Grammar, or a Greek or Roman Classic, abounds with errors in every page! Foreigners have noticed this, and reproached us for it; and at home it has been pathetically deplored: the instruction of our youth has been retarded; and they who have the care of education have been greatly perplexed. Has the period already commenced, in which commerce shall swallow up science, and useful literature? If so, we must look for a restoration of the long desecrated ages of barbarity and ignorance!

The objections which lie against the typographical execution of the *present* edition, do not, however, affect the literary merit

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of the work itself, which we deem of considerable importance, and the best of it's kind yet published. A person of ordinary capacity may attain by it, to a competent knowledge of the Greek language, with little assistance from a teacher, and without any previous acquaintance with *Latin*; which appears to have been the compiler's principal design.

Art. XIV. *A Concise Introduction to the Latin Language, &c.* By the Rev. G. Whittaker, A. M. Price 2s. 6d. Longman and Co. 1804.

NOTHING is of greater importance to the learner of any language, than that he should become acquainted with its elementary principles as soon and as completely as possible. Hence it becomes requisite, that the grammar of that language should be written with the utmost accuracy, and at the same time with as much brevity as is consistent with adequate information. Whether a new latin grammar was absolutely necessary, is not self-evident to us; but we are not unwilling to indulge the particular taste of an ingenious master; and we are, upon the whole, of opinion, that the alterations made by Mr. W. are unquestionable improvements. These, from the nature of the case, must be few.

The plan of the work is similar to others. Under the article "Substantives," the table of *Greek* nouns is a very useful addition; as a knowledge of their particular mode of declension will much assist the attentive scholar. The principal defect of Latin grammars, in general, appears to us to consist in masking all that relates to the *genders, &c. of nouns, syntax,* and *prosody,* in that language which the scholar is learning, and consequently in which he can be but imperfectly versed. It is true that, at the end of the book, it is produced over again, intermixed with an English translation; but this creates such confusion, that no scholar is likely to retain a knowledge of the rules so given, with any degree of accuracy. It may be said, that this is done for the sake of familiarising the young student with the language, and shewing him the nature and manner of making a translation. Yet, if this be requisite, as we allow it is, let separate examples be produced from easy classical authors, but let the elements of a foreign, or a dead language, be altogether written in our vernacular tongue. A more plausible motive may indeed be assigned, for at least a partial adherence to a method that involves so palpable an absurdity. When our forefathers amused themselves with the expression of grammatical rules in Latin hexameter verses, they, doubtless, designed to fix those rules, with their exceptions, in the memory, rather than to enlighten the understanding, of their pupils. But if it be useful, for this purpose, to persevere in the customary rehearsals of *Quæ genus, Propria quæ maribus,* and *As in præsenti,* we strongly recommend that school-boys should previously be made acquainted with the signification of what they are to retain in remembrance. They ought, therefore, to be assisted in translating

translating the rules, before they learn to repeat them; and this may, perhaps, be most easily done, by means of a literal version, printed with the original, either in parallel columns, or on the opposite pages, or as text and reference subjoined.

These remarks apply to Mr. W. only in common with his predecessors. Upon the whole his grammar is compiled with a good degree of conciseness and accuracy, and we can recommend it to the use of "the middle forms of grammar-schools," for which it is more particularly designed.

Art. XV. *Memoirs of the Life and Writings of the late Rev. and learned Hugh Farmer:* to which is added, a Piece of his, never before published, printed from the only remaining manuscript of the Author; also several original Letters, and an Extract from his Essay on the Case of Balaam, taken from his manuscript, since destroyed, by the late Michael Dodson, Esq. 8vo. pp. 158, price 3s. Longman and Rees, 1804.

WHEN any person, in public company, attracts notice and respect, a desire is naturally excited in the mind of a stranger, for some knowledge of his private character and situation; though, in many cases, information would afford little satisfaction. So, curiosity respecting the biography of authors, is natural and reasonable; but it has often been remarked, that their lives are usually barren of interesting events. The observation, perhaps, never applied more justly, than to the instance now under consideration. Mr. Farmer has long been known to the world, by several learned and ingenious works in polemical divinity; his life is published, seven years after his decease, by one of his intimate friends, well qualified, in every respect, to record it; yet we learn from it, little of importance, except that Mr. F. bore a respectable and amiable character. He was grandson, by his mother, of Mr. Hugh Owen, a nonconformist minister in Wales; of whom a brief, but interesting account, drawn up by Mr. Farmer, is reprinted in this volume. The latter was born near Shrewsbury, in 1714; and having received a classical education, became one of Dr. Doddridge's earliest pupils for the dissenting ministry, in 1730. He was afterwards chaplain to Mr. Coward, of Walthamstow, a great benefactor to seminaries similar to that of Dr. Doddridge, but a man of very eccentric character. Mr. Farmer removed from his family; but retained the charge of a congregation he had formed at that place; and in 1761, divided his services, between Walthamstow, and Salter's Hall meeting-house, in London. He appears to have been more popular as a preacher, among the presbyterian congregations, than most ministers of that denomination; although he belonged to that of the Independents. He discharged some offices of considerable trust for charitable purposes; but gradually diminished his engagements as a preacher, and at length wholly relinquished them, although "he still retained his mental faculties, and his powers

of

of address, in full vigour." At more than seventy years of age, he recovered the perfect use of his sight by the operation of couching. "His deportment in the closing scene," we are told, p. 24, "was such as became a great and good man, a true christian, and a minister of Jesus Christ: his language to those about about him, manifesting the most entire resignation, and the deepest humility, as well as a lively faith in the promises of the gospel, and a cheerful hope of a blessed immortality." His character is reprinted from a sermon by the Rev. Thomas Urwick of Clapham: and it is investigated, with apparent candour and impartiality, by his biographer.

The most remarkable incident recorded, is his dying injunction, that all his manuscripts should be burnt; with which his executors complied. On this conduct, his biographer passes some censure; and observes, that, "in this, and in some other instances, it must be allowed that this great man discovered too delicate a regard to his own reputation." It is added, also, "that he discovered some degree of chagrin that his last publication did not find so rapid a sale as he expected." p. 30.

Whether Mr. Farmer was, or was not, justly censurable for this measure, we concur in the sentiment of one of his friends (whose words, are quoted in a note, p. 33), relative to a point of character which strikes us as of no mean importance. "It was, in my opinion, and in that of many candid persons, a blameable part in good Mr. Farmer's conduct, that neither his people, nor his friends, in the freedom of conversation, ever learned his own views, (that is, of the Unitarian controversy.) This conduct appears not perfectly consistent with the simplicity and sincerity which the preacher of the gospel should exemplify: it was not *declaring the whole counsel of God:* nor was it suited to correct error and enlighten the mind. It indicated (with all deference to his excellencies I would say it) timidity, and an excess of worldly prudence; cautious of alarming prejudice, and creating obloquy."

The biographer properly adds to this quotation, "and yet it must be acknowledged that Mr. Farmer discovered courage and openness sufficient in his writings on *other* topics, whereby he created *obloquy* in abundance." His timidity and prudence appear, therefore, to have had a partial direction; and we naturally conclude, that, if his conduct was really influenced by those dispositions, he feared to disgust the heterodox, more than the orthodox. But we confess ourselves unable to account for the silence of any preacher, during a ministry of fifty years, on such a topic as the Deity of the Son of God, otherwise than from the alternative, that he either was undecided in his own view of the doctrine, or else regarded it as a subject of little consequence. The author of this volume, indeed, mentions, that he "has sometimes

times heard Mr. Farmer speak in strong terms of censure concerning certain modern publications, and particularly some of Dr. Priestley's." p. 31. But there are many shades of sentiment between the hyper-socinianism of Priestley, and the belief of Christ's proper Divinity: and among these, Mr. Farmer's opinion, if he decidedly had formed one, must probably be ranked; for, if the doctrine be regarded as true, it must be esteemed highly important.

A list, and an analysis, of all Mr. Farmer's publications, chiefly extracted from the Biographia Britannica, are subjoined. The first that excited general notice, was his "Inquiry into the Nature and Design of Christ's Temptation in the Wilderness," 1761. Another, intitled "A Dissertation on Miracles," in a large octavo volume, in 1771, forms the most solid basis of his literary reputation. Four years afterwards, he published "An Essay on the Demoniacs of the New Testament," which involved the remainder of his life in almost perpetual controversy. This occasioned his last publication in 1793, intitled, "The General Prevalence of the Worship of Human Spirits in ancient Heathen Nations, asserted and proved." Each of these works demonstrates the author's learning and acuteness, and may be examined with utility by the Biblical student. The subjects are important and difficult. It is unnecessary for us to enter on an investigation of their particular merits or demerits; but generally speaking, we approve the author's view of miracles, and disapprove his application of it to the subjects of our Lord's temptations, and the cases of Demoniacs. He seems to have fallen into an error, common to many well-informed and well-meaning writers; that of attempting to accommodate miraculous facts, recorded in the scriptures, to the prejudices of sceptical readers. He met with an able, but acrimonious opponent, in the late Mr. Fell, of Homerton: and his remarks on a letter published by that gentleman in 1785, called, "The Idolatry of Greece and Rome distinguished from that of other Nations," are first printed in this volume, from a manuscript which the author had committed to a friend shortly before his decease. They are chiefly complaints of misrepresentations said to have been made by Mr. Fell; and they should certainly have been published while he was in a capacity to have answered for himself, notwithstanding the reasons which are assigned for the delay. The heat of controversy is always liable to betray antagonists into faults of this nature; especially if they are of tempers so irritable, as those of both parties, in this case, appear to have been: but if there be a surviving friend of Mr. Fell, who thinks himself capable of vindicating his memory from the imputations to which it is thus exposed, it doubtless becomes him to pay that tribute to friendship and to truth.

An extract, made by the late Mr. Dodson, from one of Mr. Farmer's

Farmer's manuscripts, previous to their destruction, is annexed, as specified in the title. It consists of a paraphrase on those parts of the history of Balaam which are included in Numbers xxiii. 4—10, 18—24, and xxiv. 3—24; with a few notes, and (we think) a *needless* extract from Dr. Gregory's translation of Bishop Lowth's Lectures on Hebrew Poetry.

The book closes with some letters from Mr. Farmer to the late excellent Mr. Toms, of Hadleigh. These, in our judgement, form the most interesting part of the work, and they lead us to regret that its publication was not delayed, to admit the insertion of several more letters of Mr. Farmer's, which came into the author's hands after the impression was finished. If they resembled those addressed to Mr. Toms, they would have been acceptable as substitutes for much that is here reprinted, might have relieved a meagre narrative, and might have increased a very slender volume, which seems indeed to have been constructed principally as a vehicle for the retort of one deceased polemic against another.

Art. XVI. *The Narrative of Captain David Woodard and Four Seamen*, who left their Ship while in a boat at Sea, and surrendered to the Malays in the Island of Celebes, containing an interesting Account of their sufferings and hardships, and escape from captivity, with an Account of the Manners and Customs of the Country. London, 8vo. pp. 156, price 4s. Johnson, 1804.

AMONG the vast variety of publications, which in this great commercial country are almost daily issuing from the press under the title of voyages and travels, some are distinguished as generally adapted to every class of readers; while others more directly interest the merchant, the traveller, or the seaman: the latter may be fairly considered as comprehending the work before us. It opens a scene of distress seldom equalled; contains that useful philosophy, which teaches by example; and points out hope, perseverance, and subordination, as absolutely necessary in the hour of difficulty and danger, for exciting confidence, and securing preservation.

Captain Woodard, the author of this interesting narrative, was thrown in an open boat, with five other seamen, upon the west-coast of Celebes, a very large island under the equator, and near to Borneo. It is inhabited by barbarous Malays, who, with their usual ferocity, killed one of these unfortunate men at their first landing, and kept the others in cruel captivity more than two years; when, after many unsuccessful attempts, they at length effected their escape to the Dutch settlement of Macassar. It is a remarkable circumstance, that soon after their landing, they met with a mahometan priest, named *Tuan Hadjee*, who had many years before accompanied Captain Forrest, on his voyage

from

from Balambangan to New Guinea for nutmeg-trees. This man, still feeling a strong predilection for the English, became their protector, and on more occasions than one, preserved their lives. Before they were taken, they had passed six days in the boat, without either water or provisions: and they subsisted seven more, from the time of their landing, on a little water and a few wild berries. Mr. Barrow, in his excellent work no *China*; remarks of the Malays generally, "that their connexion with the Arabs and conversion to mahometism first inspired, and has now rendered habitual, that cruel and sanguinary disposition, for which they are so remarkable." This our unfortunate countrymen found fully verified. They were first kept close prisoners; and afterwards obliged to toil all day in the woods making sago; under the multiplied pressure of sickness, hunger, and slavery.

They indeed often experienced from the softer sex, that gentleness and compassion which form it's peculiar characteristic; especially in alleviating their distresses in sickness. We observe, with pleasure, a confirmation of what Mr. Park has said to the honour of the women in the interior of Africa on similar occasions.

The people of Celebes fight with barbed poisoned darts, about 20 inches long, blown through a long reed or cane, so as to kill at the distance of twenty yards: the poison operates very quickly, and the person who is struck, soon dies in great pain, with his body much swelled.

The description of the west part of Celebes, it's inhabitants, produce, trade, manners, customs and religion, is lively and interesting, and throws some light upon the great Eastern Archipelago, for which we have looked in vain to Stavorinus and other writers on the subject. The Dutch appear to possess a sovereignty that is merely nominal on Celebes, except in the immediate neighbourhood of Maccassar, the population of which is stated by our author at 250 whites, and 13,030 natives. The events of the late war, and particularly the capture of the Moluccas by the English, did not tend to increase the dominion or influence of the present possessors, amidst so shrewd and cunning a people as the Malays. The sketch that is given of the coast, harbours, rivers, towns, and tribes, is certainly more accurate than could have been expected, when the circumstances of the author, and his want of instruments, or even paper, is considered. With the language, in which his narrative is delivered, it would ill become us to war: a plain, honest, unvarnished tale, that has truth for it's basis, and utility for it's object, is perhaps best adorned when unadorned the most. It would, no doubt, have made a better figure, if dressed in such language as Keate bestowed on the Pelew Islands, when the sympathy of the reader transports him to the straw thatched palace of *Abbé Thulle*, and makes him weep over the untimely grave of the amiable *Le Boo*: but it would have lost of truth, more than it could gain by ornament. But

But in the present instance we conceive, that the great utility of Captain Woodard's narrative consists in holding out to the seamen of Great Britain the necessity of perseverance, obedience, and submission to divine providence, amidst accumulated sickness, oppression, and distress. As such, it adds one more history to the many already extant, of what may be accomplished by bodily labour and mental exertion. In this view, we can safely recommend it both to them, and to those readers who are fond of voyages and adventures, and wish to add to their general stock of knowledge. The East India Company's officers, as well as seamen, will learn by it, not only to stand on their guard against that barbarous people with whom they are sometimes brought in contact, but to be particularly cautious how they suffer boats, unless in cases of absolute urgency, to leave their ships at sea, as they sometimes do, without provisions, water, or instruments. To such a circumstance alone, has Captain Woodard, then the mate of an English country-ship, been indebted for all his sufferings.

Several other narratives are subjoined, such as those of Capt. Bligh, &c. considerably abridged, for the same purpose of encouraging distressed mariners to unremitting exertions for self-preservation. These are well adapted to that end; but having been long before the public, they do not require our particular attention. One, however, we notice as a lesson to deserters; it is that of six soldiers, who abandoned the garrison of St. Helena, in an open boat, and devoured one of their own number, from mere hunger, before they reached South America.

Art. XVI. *Poems on Various Subjects*; selected to enforce the practice of Virtue, and to comprise in one volume the Beauties of English Poetry. By E. Tomkins. A New Edition, with Vignettes. Price 4s. 6d. Crosby and Co.

SELECTIONS of beauties from different authors, it is thought, have been lately multiplied to excess. These have been considered as an evidence of the superficial reading of the present age; but they are probably owing to the general diffusion of knowledge in the middle classes of society, among whom are numbers, that without having opportunity for extensive reading, are eagerly desirous of cultivating some acquaintance with our principal and most popular writers.

Publications, containing some of the favourite compositions of our elegant or sublime poets, seem to be peculiarly acceptable, if we may judge by the numerous selections which have been cordially received. Dr. Knox has given the public, in his Elegant Extracts, a library of poetry, which, if it were not for the questionable morality of a few pieces, might be warmly recommended for its useful tendency, as well as for its classical beauties; but

but his volume, on account of the size, is more fit to entertain us in the parlour, than to accompany our rural walks. For this purpose, such a volume as that before us, is preferable. It is unnecessary to say any thing in commendation of the strains of those Bards, on whom the laurel has been conferred, as it were, by general consent. We cannot but think, however, the title page assumes too much, in pretending to comprise "in one volume, the beauties of English Poetry." If this were true, "the ranks of the poetic tribe," and their productions, must be much thinner than we are willing to allow.

We regret that Pope's elegy to the memory of an unfortunate young lady, was admitted into an assortment which professes to select, "not only such pieces as innocence may read without a blush, but such as will even tend to strengthen that innocence." It's poetic charms can never atone for, but rather render more criminal, because more dangerous, the sentiments they embellish.

The paper, the type, and the vignettes, are in the modern style of elegance: we have observed, however, a few errors of the press, some of which affect the rhymes.

Most of the articles in this selection are included in a former one, the ninth edition of which was published by Thomas Tomkins, in 1798: but if the present is to be considered as a new impression of that compilation, it may be observed, that great alterations have been introduced.

Art. XVIII. *An Essay on Anger.* By John Fawcett, A. M. 12mo. Third Edition, price, bound, 2s. 6d. pp. 188. Button and Son. 1804.

OF all the passions which agitate the human frame, anger, perhaps, needs most especially to be guarded against. It is the most besetting, the most indulged, and it's effects often are the most fatal. To guard against it, therefore, is an essential duty; and the due restraint of it is to be ranked among the victories of genuine piety. The little treatise before us has an evident tendency to preserve from this prevailing evil; and the editions it has gone through, afford proof that it has found acceptance. We cordially wish it all the usefulness which the pious author intended. On some points, we differ in sentiment from him. P. 10. "It seems, he says, "to have been planted in the original frame of human nature." He supposes, and argues on its usefulness, as if it's irregularities and violence, only, were to be avoided. Herein we think differently: anger is numbered with the fruits of the flesh; it dwells in the bosom of fools; it is joined with wrath and malice, as alike sinful, and equally necessary to be put off: and the text of this discourse, "Be ye angry and sin not," speaks the very reverse of a command to be angry. It is not a permission, under

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certain restraints, but an interrogation, strongly marking its evil. Be ye angry? Can you be so without sinning? No. But should it prevail, let the paroxysm be short; "let not the sun go down upon your wrath." He admits, p. 11, "If we ourselves were perfectly free from sin, and were to converse only with creatures entirely innocent, it doth not appear that there would be any occasion for the exercise of anger." Now this was the very state of man at his creation; and in his bosom there could be no place for anger, nor it's exercise. It would have been an imperfection in his nature. As to the anger of God, it is of a perfectly different kind, and the pure result of his holy nature, without passion or perturbation. We can, however, cordially recommend the advice given in the treatise, with the confident assurance, that so far as it is taken, every individual, and the world in general, will be wiser, better, and happier.

Art. XIX. *The Guide to Domestic Happiness.* 12mo. Sixth Edition, price 5s. pp. 238. Button and Son. 1804.

THE attention which this little volume has repeatedly excited is no weak evidence of it's value. It contains most sensible advice, is well written, and will conduce much to human happiness, if seriously attended to. The necessity of real christians, uniting themselves only to those, who, in a creditable profession, are of the same spirit, is as evident to common sense, as it is clearly enjoined in the scripture. But the interpretation given to the state of children ἁγιοι, legitimate, born in lawful wedlock, is, we apprehend, supported by no good Greek author. The term must mean something relative to a state of holiness, real or professional, in the church of Christ.

The subject of worldly competence deserves a fuller treatment; as the care and provision of a family ought to be objects of attention to every one who means to lead an endeared companion into a share of difficulties. Without being worldly-minded, a christian ought well to consider the prudence of forming a connexion, where the prospect of suitable support is not obvious.

Perhaps, in the mention of inequalities of age, some exceptions should have been made, respecting the different sexes. As to family religion, and observance of the sabbath, it would seem strange to suppose that real christianity can exist, where these duties are neglected. Business is badly carried on, if it preclude the daily worship of any household professing christianity.

Real religion is the grand foundation of happiness in every state of life, sweetening all our comforts, and soothing all our crosses. They who "love one another out of a pure heart fervently," will, in the marriage state, enjoy a greater measure of solid enjoyment, and mutual support under the sufferings inseparable from mortality,

tality, than can be looked for in celibacy. Marriage is God's ordinance; and when properly engaged in, we may confidently hope in it for God's blessing.

The advice given in this little treatise will well repay the most serious attention of the reader.

Art. XX. *A Map of the Environs of Constantinople*, drawn from a great number of accurate Astronomical and Geographical Manuscripts, and printed Documents. By A. Arrowsmith. 1801 and 1804. 4 sheets.

THIS map is on the same projection with that of Europe lately reviewed, of which it includes a considerable proportion of the extent, on a scale of four inches to a degree on a great circle of the globe. It comprises from 34 deg. to 47 deg. north latitude, and from 19 deg. to 40 deg. east longitude from Greenwich. Constantinople forms the centre of the map, but it is projected from the meridian of 24 deg. east. The countries which it represents are for the greater part highly interesting to the classical and the ecclesiastical geographer, as well as to the merchant and the politician. The remaining regions were involved, during the heroic and philosophic ages of Greece, in the grossest barbarism. Almost the whole has long been subject to the paralizing sway of the waning standard of Mahomet, and has thereby been reduced nearly to an equal degree of wretchedness: but while it is, on that account, the less accessible to scientific pursuit, it is not the less important to geographical investigation. To delineate the Turkish dominions, on a scale like the present, implies indeed the dispersion of obscurity, and the determination of uncertainty: but while Mr. A.'s zeal and industry appear to be adequate to every difficulty, we rejoice that his well-earned reputation has procured him means of throwing considerable light upon the geography of what has long been the darkest part of Europe, and that he has applied these advantages to the construction of the present map.

Important corrections of the Egean Archipelago, and the Coasts of the Morea, and of Attica, are made from the unpublished observations of the Marquis de Chabert, who constructed a chart of these coasts, in 1790, at the Depôt de la Marine at Paris. The observations of Beauchamp, in 1796 and 1797, on the eastern and western shores of Greece, and the southern coast of the Black Sea, have contributed greatly to the improvement of certain positions. Various manuscript charts, of particular islands, and the best provincial maps of countries adjacent to the Turkish empire, appear to have been used in supplying those parts which are not fixed by astronomical observations, by time-keepers, or by bearings and distances from points thus determined. It is only justice to the immortal memory of D'Anville, to remark, that his compilations seem to have improved, in some instances, the best draughts extant in his time; and that he appears to have failed only when bewildered by conjecture, as in his futile attempt to describe the course of the Euphrates.

In no case does Mr. A. differ from recent geographers more remarkably, than in his outline of the island of Cyprus. On private, but satisfactory authority, he rejects, in a great measure, that of the Greek map, presented to D'Anville by Zannoni in 1762, as inserted in Mem. de l'Acad. Royale de Belles Lettres, Tom. 32. p. 529. Zannoni's Map of

the Ottoman Empire, 1774, still, however, affords the best guide, from the Danube, southward; but the longitudes of the principal places on that river, from Vienna to Ismail, can only be fixed by approximation from those two points, and consequently the course of that river, though minutely represented by Mansfield on eight sheets in 1789, remains to be correctly ascertained.

Mr. A. seems to have availed himself of every advantage afforded by travellers, for determining the distances in the routes between principal stations, as well as the geographical positions of the latter. In the south-eastern part of this map, Niebuhr's observations of latitude are very useful, though seldom absolutely correct. It is much to be regretted, that he left the longitude of the places he visited, wholly undecided.

While the want of astronomical observations baffles every attempt to complete the geography of these countries, the public, and especially the commercial and literary departments of it, are deeply indebted to Mr. A. for the indefatigable research he has manifested in the construction of this curious map, and the great improvements he has introduced in it. It furnishes the best assistance toward that desideratum, a correct delineation of the ancient Roman Empire: and if the eastern limits of the latter could be equally well defined, the whole, on a reduced scale, with the classical, and the modern names, of the principal places, would leave little to be wished for by the student of civil and ecclesiastical history.

FOREIGN LITERATURE.

IT must be obvious to every intelligent and reflecting mind, that the most comprehensive ideas we can form of the state of learning and genius in our own country, will be extremely imperfect, and may be very erroneous, if they do not include a comparative view of the progress of literature in other parts of the world. Upon this principle, pains have been taken, and expense has not been spared, to establish the most respectable and valuable correspondence in various nations: and it will be an occasion of serious regret to us, if the utility of these measures does not become evident to our readers. The hostile aspect of Europe, at the present crisis, is, however, an insurmountable hindrance to expeditious and regular communications, between the countries most fertile in literature. Among these, during the last two centuries, FRANCE has held a principal rank; and it appears already to be recovering what it had lost, in this respect, by its recent political convulsions. The classical merit, and the moral tendency, of it's literary productions, will properly occupy a considerable share of our attention in this department of our Review. That our readers may better form their judgement of these subjects, we present them with a retrospect of the state of literature in France from the earliest records of history: and it is proposed to digest the matter which our limits can admit, into periodical divisions; the first, extending to the accession of Louis XIV.; the second, relating to his reign, which is justly regarded as the Augustan age of France; the third, comprising the interval from that period to the late Revolution; and the fourth, descending to the present time.

Art.

Art. XXI. Retrospect *of* French *Literature.*

Part 1. From the earliest Records to the Accession of Louis XIV.

IN this cursory view of the early literary history of France, it is not our intention to enter into a minute detail of its progress, we shall merely point out such of it's leading features as may prepare our readers for the more interesting account of the Augustan age of France.

The Druids were the depositaries and dispensers of the laws, the learning, and the religion, of the ancient Gauls. Little is recorded of their real attainments in knowledge; but these seem to have been considerable, when compared with the ignorance of their age. They were empirics in medicine: and while their system of morals appears, on the whole, to be good, their altars, nevertheless, were stained with human blood.

A brighter day, at length, dawned on the south of France. A colony of Phocæans, emigrating from Persian domination, settled at Marseilles. These Greeks freely imparted to the surrounding barbarians, the treasures of learning, which they had brought with them from their native shores; and the schools of Narbonne, Arles, Thoulouse, Nismes and Bourdeaux, furnished many of the most illustrious ornaments of the Roman state. Varro, Trogus Pompeius, and Eutropius, were natives of Gaul. Various causes, however, contributed to check the progress of science; and the civil wars which attended the decline of the Roman empire, disturbed and laid waste the retreats of Gallic learning.

In the mean time the star had shone in the east, and the influence of christianity had extended to the western nations. It's divine authority and simplicity were early assailed, but able and zealous defenders arose in it's behalf. Africa could boast her Tertullian, and Gaul her Irenæus: The barbarous Franks, while they ravaged this country, assumed the religion it professed; but their manners were little improved by the change. From Clovis to Dagobert, literature languished; and this period is chiefly to be remarked, as having produced an elegant, though concise, ecclesiastical historian, Sulpitius Severus; and the earliest French historian, Gregory of Tours; whose history, though strongly tinctured with the faults of a barbarous age, contains much authentic and necessary information. The meagre chronicle of Fredegaine presents a barren detail of facts from the creation to the early part of the reign of Clovis II. From Dagobert to Charlemagne a series of nominal kings slept on their thrones, while the Mayors of the palace exercised the functions, and at length assumed the titles, and appendages, of royalty.

Charlemagne exerted himself to accelerate the progress of knowledge. He invited the most learned men of foreign countries to assist him in the execution of his plans; he established numerous seminaries, and first instituted that literary assembly, afterwards so celebrated under the title of the French Academy. The imbecility of Louis, and of his successors of the Carlovingian race, and the troubled state of France, were unfavourable to the increase of learning: and we find the ecclesiastics, who nearly monopolized the knowledge of that age, consuming their leisure in the most absurd controversies.

Little occurs, during a long and dreary period, to interest the literary inquirer. Disputes on obscure points of scholastic divinity, seem to have

principally occupied the attention of the learned; and the industry and talents of Abelard and Aquinas were exhausted in laborious searches after unmeaning subtleties.

The Crusades do not appear to have produced any immediate improvement of the manners or learning of the christian world; but they were undoubtedly attended with beneficial effects, in weakening an oppressive aristocracy, and in diminishing, by their unsuccessful close, the influence of superstition. The spirit of chivalry was at this time in it's perfection; and the Troubadours, or Trouveurs, exerted their utmost skill to immortalise the heroes of the cross.

In a survey so rapid as this, we shall not be expected to dwell on so uninteresting a period as that which intervened between the last crusade and the reign of Francis I. To trace the connexion of the extinction of the eastern empire by Mahomet II. and the consequent revival of letters in Europe, with the literature of France, would lead us into too long a detail. We shall only mention, in the time alluded to, the plain and ingenuous chronicler Froissart, and the faithful and intelligent Commines.

Francis I. was a liberal patron of learning. In his reign, the Stephens's distinguished themselves by their typographical labours. Amyot in prose, and Marot, in verse, wrote with a sweetness and simplicity which were till then unknown, and are admired and felt even now.

The poetry of Du Bellai was marked by an ease and a licentiousness, which procured more contemporary applause than permanent fame; and the laughter-loving Rabelais lashed the follies and vices of his time, with a coarseness and indecency, not always compensated by the brilliant coruscations of his wit.

The succeeding reigns were unfavourable to the cultivation of letters. Religious wars, of all the most dreadful, desolated France, and invaded the tranquillity of science. Yet Ronsard was the subject of eulogy in his day; and the honest, though bigoted, Montaigne, described human nature with the energy of sentiment and reflection.

The principal writers in the reign of the great Henry, were the president De Thou, Malherbe, and Sully. De Thou's history is a model of pure and elegant latinity, and worthy of the highest encomium for it's accuracy and fidelity. The poetry of Malherbe glows with all the fire and animation of genius. The merits of Sully were more conspicuous as a statesman, than as an author; yet his memoirs are faithful and interesting records of the events of his times, in which he performed so important a part. The excellent defence of Christianity by Du Plessis Mornay, forbids us to pass him unnoticed.

In the following reign of Louis the XIIIth, Cardinal Richelieu patronized literature: but, in condemning the *Cid* of Corneille, he passed sentence on his own reputation as a critic; and his oppressive conduct toward Le Jay, is an incontestible proof, that his patronage of learning proceeded less from affection, than from ostentation. In this reign, Voiture distinguished himself in belles-lettres; and René Descartes produced a system, which long maintained it's ground, and still remains a monument of the fertility of his invention, if not of the soundness of his philosophy. Corneille, also, belongs properly to this reign; but his literary character will come more consistently under our observations on that which succeeded.

A single

A single reflection presents itself, at the period to which we have attained. The French lingered behind other nations in the career of science. England had already produced a Bacon, and a Shakespeare; Italy a Dante, Ariosto, Tasso and Galileo; and Germany a Kepler. But the time approached, in which France was to assume her literary rank among the nations. It has, perhaps, been estimated too highly by her offspring; but we are by no means disposed to underrate it's genuine worth. We have only to regret that it's progress was not attended by the amelioration of morals, and the cultivation of real piety; which might have afforded the best security to sound learning, as well as to national prosperity.

Part 2. The Reign of Louis XIV.

In the hasty glance which we have hitherto taken at French literature, few names of eminence occur; although the list might have been much enlarged, if the general aspect of science had been more interesting. In the period now under consideration, it is difficult to comprise within the needful limits, a satisfactory estimate of the state of learning.

As French genius indisputably made it's greatest and most successful exertions in compositions, for the *Pulpit*, and for the *Stage*, our principal attention will be directed to these points; and the labours of men of talents in other departments, must be characterized as briefly as possible.

From the number of illustrious names which is usually included in the age (as it is called by courtesy) of Louis XIV. that monarch has derived more honour than is justly his due. Corneille had composed his best dramas before the accession of Louis; and Pascal had carried the French language to its highest perfection, before the emancipation of that monarch from the tutelage of Mazarin. Moliere had distinguished himself long before his introduction at court, and it is probably to the judgement and the liberality of that genuine descendant of Aristophanes, that we are indebted for Racine. Louis was unquestionably a patron of literature; but his boasted pensions amounted to a very trifling sum, and he probably expended more on one year's festivals, than he did in all the years of his reign for the encouragement of science. Genius has seldom been fostered by the throne, and the rarity of his example, rather than the magnitude of his gifts, may have enhanced his fame. It will not be forgotten in his history, that the unobtrusive merit of La Fontaine, was neglected; and that the pension of Mezerai was withdrawn, because he dared to write, with the spirit of a free and honest man, against the abuses of arbitrary taxation.

The early character of the French pulpit gave no promise of its future excellence. The Sermons of Menot, Maillard, Raulin, and their contemporaries, present a strange and disgusting mixture of seriousness and buffoonery: citations from the ancient poets, the fathers, the schoolmen, the codes of canon and civil law, were strung together, without restraint or selection; and in this lamentable farrago, Homer and Origen, Ovid and St. Jerome, the Pandects and St. Augustin, appear side by side, in grotesque and tasteless union.

To the Jesuits Senault and De Lingendes, France is indebted for the first specimens of a purer taste: they abandoned this absurd and pedantic jargon, and introduced a simple and natural style of preaching, more accordant with the dignity and sanctity of the sacerdotal character. But

the permanent reform of the French pulpit was reserved for Bourdaloue. A modern critic has asserted, that he "always invested reason with the garb of eloquence." This eulogium is certainly overcharged. His arrangement is distinct; his reasoning correct, and his inferences are solid and instructive: but to the power of controuling the feelings, to that pathos which softens and subdues the pride and hardness of the human heart, or to that energy of elocution which overwhelms the soul, and leaves the shrinking sinner without subterfuge or shelter, he had no pretension.

The deficiencies of Bourdaloue were amply supplied by the tender, the eloquent Massillon. He addressed himself to the heart; he exhausted persuasion, without sparing reproof. Few have equally possessed the faculty, so strikingly exemplified in his best sermons, of presenting the images of woe, in the language of consolation; of combining the attraction of promises, with the severity of penalties: he holds forth, in one hand, the full cup of divine grace; and wields, with the other, the terrors of Almighty vengeance. His fault is diffuseness; the effect of his most striking passages is sometimes destroyed by a redundancy that knows no bounds.

Less captivating, perhaps less useful, but of a superior rank, is the eloquence of the majestic Bossuet. A simple and vehement style; abrupt, yet natural transitions; bold and sublime conceptions;—of such materials are the works of Bossuet composed. In command of language, in vigour and grasp of intellect, he is inferior to none. His grandeur, indeed, sometimes approaches to inflation; and his simplicity degenerates into meanness: but he sinks only to rise, and to redeem his occasional aberrations, by peculiar and unrivalled beauties. The exertions of Bossuet, in defence of the Roman Catholic Religion, have procured for him the appellation of the last of the Fathers.

The compositions of Flechier are elegant and correct, and his diction is polished and harmonious; but he wants strength and animation, and does not always sufficiently conceal the art of the rhetorician.

In subordination to these "mighty masters," appeared Cheminais, Soanen, La Rue, and Mascaron, men of considerable talents, who enforced the truths of religion with eloquence and success.

The French critics somewhat arrogantly assert the superiority of their sacred orators over those of any other country; but to this decision, an Englishman is not willing to concede. The French appear to be very little acquainted with the divines of this country: they consider Tillotson as our best preacher; Barrow, according to them, was "a good mathematician, but a poor theologian;" and as for Jeremy Taylor, "he wrote the antiquities of Oxford!" When our best preachers are thus represented, it will be readily believed that inferior ones are not more favourably estimated. If we were at liberty to enter at large into the discussion, we think that we should find little difficulty in proving that the English School is fully equal to the French in eloquence, and far superior in nerve and solidity. Barrow, Taylor, Atterbury, Clarke, Butler, and Ward, are but a very few of our eminent divines; yet we should not be unwilling to rest the decision of the question on their merits alone. Taylor's first sermon on "Christ's advent to Judgment," is a composition of most splendid eloquence; and the terrific sublimity of it's exordium never was surpassed

surpassed. His discourse on the death of Lady Carbery will bear a comparison with the boasted "Oraisons funebres" of Bossuet. Barrow's sermons unite masculine elocution, with a depth and solidity unknown to the orators of the French pulpit. We have never read a more beautiful piece of composition than the close of his sermon on the duty of thanksgiving. The merits of Tillotson and Atterbury are acknowledged by the French themselves. Voltaire, after introducing the opinion (very liable to objection) of Burnet, that the improvement of English preaching was the consequence of their imitation of the French speaking, observes—"Perhaps they have surpassed their masters: their sermons are less affected, less declamatory than in France."

(To be continued.)

ART. XXII. *Extract of a letter from Mr.* Drück, *Professor of History, and Librarian of the Elector of* Würtemberg, *dated Stuttgard, the 19th of July,* 1804.

The collection of Bibles in the library of the Elector, which had been made in Copenhagen, by a Clergyman of the name of Lork, and afterwards was brought here, amounts to more thon 4000 different editions of the Bible I fend you now a regifter of fuch tranflations only, as may be intereffting for your purpofe.

8	of	modern Greek.	116	-	Daniſh.
28	-	Arabic.	14	-	Icelandic.
13	-	Ethiopic.	3	-	Greenlandic.
7	-	Perſian	2	-	Creole.
6	-	Turkiſh.	1	-	Fanteic (or Acraic.)
1	-	Coptic.	45	-	Swedish.
5	-	Armenian.	6	-	Finniſh.
13	-	Tamulic.	3	-	Lapponic.
6	-	Hindooſtanee.	8	-	Ruſſian.
14	-	Malay.	3	-	Croatian.
1	-	Cingaleſe.	21	-	Bohemian.
35	-	Upper German (Julæa Germanica.)	10	-	Wendiſh.
			20	-	Poliſh.
18	-	Portugueſe.	6	-	Lithuanian.
15	-	Spaniſh.	7	-	Lettonian.
43	-	Italian.	4	-	Eſthonian.
290	-	French.	7	-	Hungarian.
1	-	Rhœtian.	5	-	Welſh.
115	-	Saxon	1	-	Iriſh.
215	-	Engliſh.	1	-	Cantabrian, (or Baſc.)
274	-	Dutch.	2	-	North American Indian.

Since the purchaſe of this library, the collection of Bibles has been conſiderably augmented; not, however, with new tranſlations in modern languages, but only with ſcarce editions in well-known Weſtern languages, or in the original Text. I beg leave to add, that the number above ſtated do not all contain an edition of a whole Bible; for inſtance, that of the modern Greek contains only the New Teſtament.

The

The tranſlation into the Croatian language was made, and printed, partly in the Univerſity of Tubingen, partly in the town of Urach; both of which are in the Duchy of Würtemberg. Peculiar types were caſt there, for this purpoſe. The Imperial General, Tilly, ſeized theſe types, (during the religious war between the Papiſts and Proteſtants, called the 30 years war), and made a preſent of them to Rome; where they came into the poſſeſſion of the Propaganda. From thence they were taken, during the French Revolution, and carried to Paris; where they are now depoſited.

ART. XXIII. *Swedish Literature concluded from page* 80.

M. RUDERS proceeds to remark, that, " in regard to morality, the inhabitants of the provinces of Portugal, (as in other countries) will be found to deſerve a preference to thoſe who live in the capital. The latter have not the beſt of characters in this reſpect. Horrid crimes are often perpetrated among them; and they are cenſured for diſhoneſty in their dealings. I allow that this accuſation is not altogether without foundation; but I may ſafely contend, that this degrading practice is far from being ſo general as ſome have repreſented it. When we conſider the numerous opportunities of fraud which here preſent themſelves, it might rather appear ſtrange, that deceits are not ſtill more frequent and groſs."

Page 37. He describes the Ladies as *really beauties*, having " fine (moſtly) brown eyes, pleaſing countenances, fair complexions, engaging manners, and a certain charm diffuſed over all their air."

The army he ſtates at 49,600 men, of which 7,200 are cavalry; and the navy at 18 ſhips of the line, and as many frigates. He demonſtrates, that a very remarkable riſe has occurred in the price of provisions between the years 1795 and 1801. By a table of the comparative rates of thoſe years, we ſee, that ſome articles, ſuch as poultry, butter, and vegetables, were double in price the latter year, to what they were the former.

The ſecond letter begins with remarks on the ſtate of literature in general, of which the author gives us a pretty favourable idea. He obſerves, however, that in ſeveral reſpects relating to this head, *difficile est satyram non scribere*. And, indeed, in a country, where the beſt foreign books are prohibited, or are admitted only under ſevere reſtrictions, where every line that is to be printed muſt undergo the ſtrictest cenſure, and where no literary journal is known, it is impoſſible that learning ſhould flouriſh.

He proceeds to notice the learned inſtitutions, ſuch as the Royal Academy of Sciences (of which he gives us a better account than his predeceſſors) and the Univerſities of Coimbra, &c. When he introduces us to the Royal Library, we muſt not be ſurpriſed to find, that four grand halls are filled with theological folios; nor under the title *Auctores Classici* to meet with *Sancti Hieronymi Opera*, &c. The number of volumes, contained in this library, amounted, he was told, to 70,000.

The libraries of the different convents, &c. are then examined: principally that of the *Convento de Tiono*; where he alſo found a cabinet of arts, and a good collection of natural hiſtory.

To

To give our readers an idea of practical books in Theology, lately publiſhed in Portugal, we translate the titles of a few. *A Diadem of Five Stars, or religious exercises for five days: The Mystical Mount of Lebanon: The Assistance of the Faithful at the Cries of the holy Souls* (N. B. in Purgatory): *Novena Mystica*, or, *a Treatise on the Aſcension to heaven of God's most immaculate Mother; extracted from the Revelations of St. Brita, and other important works: The instructed Virgin, or the Prayers of young Ladies to their guardian angels: Special Prayers to holy Barbara: The Proteſtant ſummoned before the Tribunal of God*:—but theſe will ſuffice.

Among the different branches of Science, which he minutely examines, he allows the Portugueſe to have made conſiderable progreſs in Botany, and mentions, with juſt praiſe, the well-known *Flora Cochinsinensis*, by *T. de Loureiro*. We are glad to hear him ſay, that the Portugueſe government highly encourages this ſcience.

Speaking of eminent men in chymiſtry, and of ſuch as have good collections in that line, we are rather ſurpriſed that he does not mention the name of *Dandrada*, who, by his travels in Europe, has acquired ſo much celebrity; but this gentleman might, during the author's ſtay in Liſbon, have been abroad.

In the third and laſt letter, he conſiders the polite literature of the country: and here we ſhall be very ſhort.

In genuine oratory, according to our author, as well as other writers, Portugal ſuffers by compariſon with other European countries; but Mr. R. juſtly obſerves, that this art requires for it's improvement, not only good models to follow, but likewiſe opportunities to exerciſe itſelf; and, where theſe are wanted, it's progreſs of courſe, muſt be very ſlow. Writings of this kind are as yet, (he ſays) nothing better than a concatenation of bombaſtic expreſſions.

When he comes to ſpeak of Poetry, the famous *Lusiad*, by Camoens, is deservedly commended. Indeed, the author is ſo fond of this work, that he has examined almoſt all the tranſlations of it, and compared them with the original, which was firſt printed in the year 1572. The catalogue of these tranſlations, and his critical obſervations on each, take up the greater part of this letter; and after having, among this hoſt of competitors, adjudged the prize to Mr. *Mickle*, he gives us in proſe, as a ſpecimen of his own, the beautiful epiſode of *Donna Ignez de Caſtro*; in which he ſhows that he has not neglected his own language, whilſt he has ſtudied ſuch a variety of others. The Swediſh public would, however, undoubtedly have been ſtill more gratified, if he had (like Lord Viscount Strangford, in his very excellent tranſlation of Camoen's ſmaller poems) ſketched the life of this wonderful man, whoſe "*ſword* "*and pen were rivals in renown.*"

He then examines various kinds of poetical writings; and, after deſcribing the Theatres (where, during the regency of the Queen, men acted the female parts) he conſiders the fine arts, in every department, with an accurate and critical eye. Here, however, we muſt cloſe our obſervations, only adding our hope, that this will not be the laſt work of an author, who has ſufficiently evinced, what the literary world may expect from his genius and learning.

Art.

ART. XXIV. SELECT LITERARY INFORMATION.

WAR is the enemy of literature, as it is the scourge of mankind. When the public mind is anxious for the general welfare, desire of literary information is more than rivalled by events which naturally accompany a state of hostility. The enjoyments of personal leisure, or of mental gratification, yield to the occurrences of the day. Nevertheless, in a free country like ours, literature will never be wholly abandoned: the superior classes will continue to patronize the source of their purest pleasures; and public events, as they arise, will produce literary discussions, which are at least interesting in proportion to the abilities displayed in conducting them, and to the importance of the subjects they investigate.

We must not, therefore, wholly determine the state, or the powers of literature, by the productions of the moment: we must wait for very many important articles which are in preparation, although suspended, until a return of tranquillity may justify the hazard of those expences which attend their introduction to the world.

The most important and extensive work in Theology, which now engages the British press, is the Edition of the Septuaguint Translation of the Bible, conducted by Dr. Holmes.—This laborious undertaking has been many years in preparation, and is indeed a natural consequence of the Hebrew collations of Dr. Kennicott, who, like Origen, well deserved the title of *Adamantius*. In the progress of his edition, Dr. Holmes has collated, and caused to be collated, a great number of MSS. of various ages and authorities; and the result of the whole is submitted to the public with as much speed as is consistent with correctness and integrity.—Biblical scholars may expect much assistance from this, and other works of a like nature; and it is truly honorable to the British nation, that a portion of its wealth is directed into a channel so laudable, and so beneficial. We commend also the care taken of the MS. copy of this edition, which, after it has answered its purposes at the press, is carefully lodged in the Bodleian Library, and preserved for future inspection, whenever circumstances may require it.—A complete volume, containing the Pentateuch, is published; and a second is advancing with steady perseverance.

We should have been happy on this article to have announced the appearance of part of the Polyglott Bible, for which proposals were published some time since by the Rev. J. Pratt; but we can only say, that we understand the idea is not abandoned: that Mr. P. has thoughts of hazarding, at a more favorable period, the Pentateuch, as an introductory portion; and that the friends of Biblical learning wait anxiously for the benefits to be expected from such a publication.

The late improvements which have been made in the invention of Stereotype, have rendered that mode of printing of sufficient consequence to engage the attention of the delegates of the press, at the University of Cambridge. We may therefore hope, that the future correctness of the Bibles, printed by this University, will correspond with the importance of the matter communicated to readers and hearers by means of the sacred word.

The same occurrence has furnished an opportunity to that highly honorable institution, The Bible Society, to extend its benevolence to distant regions; and they, no less than this country, may eventually rejoice in the pious exertions of the present age. We believe this Society has various foreign editions in contemplation: nor is even China itself forgot.

The Dictionary of the Bible, in the Welch language, which has been long preparing by Rev. Mr. Charles, A. B. of Bala, is now in a course of publication, and six numbers of it have actually appeared. The utility of such a work is undeniable, as nothing of the kind has ever been published in that ancient language. It is

intended to include every article in Divinity, Philology, Geography, Natural History, &c. that has any tendency to elucidate the sacred writings, and thereby enable the readers of the Bible to profit by what they read. In order to render the work more completely useful, we understand that it will be accompanied with maps, &c. This Dictionary will also contribute to settle the hitherto unfixed orthography of that original language.

The Rev. J. Pratt proposes to publish the whole of Bp. Hall's Works, with his Life, in Ten Vols. 8vo; one vol. to be delivered quarterly, at 7s. 6d. each, to Subscribers. A rise in the price of paper having just taken place, the present list of subscribers will be closed at Lady-day; when the price will be raised to 9s. per vol. A few copies will be taken off on royal paper.

We learn from Germany, that the labours of Dr. Griesbach, are likely to become of more extensive advantage than they have yet been. It is many years since Dr. Griesbach's collated edition of the New Testament, in its original language, was published; and it is not a few since the first volume of an improved edition of the same valuable work appeared. His Grace the Duke of Grafton assisted this edition by a donation of at least five hundred pounds worth of paper, stipulating, that the copies printed on it, should be sold at a price within the reach of students. This accommodation to biblical literature has been sensibly felt and acknowledged. The 2d volume of this work may soon be expected; also about the same time a kind of epitome of its most useful contents, the various readings revised by Dr. Griesbach himself: from the press of Mr. Goschen, of Leipzig. This copy will refer for the readings which it adopts, or recommends, to the former (the Duke of Grafton's edition:) yet will distinguish the different values of various readings by appropriate marks of distinction, α, β, γ, δ. The types are new, and are said to be formed on models of the most famous MSS. in Germany. We shall not fail, in due time, to notice the appearance of this performance, and to give our opinion on the relative importance of the readings it adopts.

Our readers will receive with satisfaction the intelligence that a new edition of the Travels of Mr. Bruce into Abyssinia, with great additions, is very forward at the press. If we are rightly informed, this edition contains many papers which it was supposed Mr. Bruce had destroyed. We expect to find in it, among others, the complete series of observations made by that Traveller in Syria, and the Holy Land. They refer as well to Natural History, as to Topography, and we are in confident expectation that they will contribute greatly to explain various passages of Scripture, which are best understood in the country to which they refer. We learn that the plates amount to near 70; but whether there be a correct Map of Palestine among them, we have not heard. It is very strange that this interesting country should hitherto want a map, whose authenticity may be depended on.

We have no very high opinion of that kind of illustration of Scripture which may be derived from fancy. We decidedly approve of the application of the arts to such purposes, when fact is their object, but not otherwise: We therefore only mention that a series of prints, illustrating the History of the Propagation of the Gospel, and the Struggles of Religion with the Political Power of the early ages of Christianity, is in forwardness, and specimens may soon be expected.

Mrs. Barbauld's Selection from the Spectator, Tatler, and Guardian, is expected soon.

Dr. Milne's Botanical Dictionary is almost ready for publication. Its additions are reported to be valuable.

Dr. Smith has almost concluded his new edition of the History of the Peloponnessian War, translated from Thucydides.

A Treatise on Naval Courts Martial, is expected from Mr. Delafond: in which much information as to the nature, the conduct, and the defects of these tribunals may be hoped for. It will naturally prove interesting to officers of the navy.

The following works are expected in the course of the month:

A Statistical and Historical Enquiry into the Progress and Present Magnitude of the Population of Ireland. By Thomas Newenham, Esq.

The Lay of the last Minstrel;—a Poem. By Walter Scott, Esq. 4to.

Dr. Beatson's Naval and Military Memoirs of Great Britain, from 1727 to 1783. Second edition, with continuation. 6 vols. 8vo.

An Essay on the Spirit and Influence of the Reformation of Luther: from the French of C. Villars; with copious notes by the translator. This is the performance which gained the prize on the question proposed by the National Institute of France—"What has been the influence of the Reformation of Luther on the political situation of the different States of Europe, and on the progress of knowledge?" 1 vol. 8vo.

The Discussion on the Validity of Cow-pock, as an absolute preservative from Small-pock, continues with vivacity. Mr. Goldson has lately published a new edition of his Remarks on this Subject. He supports the opinion of its security being only temporary.

It gives us pleasure to observe, that British publications compose a considerable part of the periodical reports of literature in the journals on the Continent. There are few works of repute among us which are not speedily translated into some foreign language; often into several languages. This is favorable at the same time to British influence, and to the spread of general knowledge.

Notwithstanding the dependant state of Italy, the Academies of Arts continue to patronize artists to the utmost of their power. The Academy of Florence distributed its prizes last year as usual: as also, did the Academy at Bologna. For Painting—a medal of 120 sequins; for Sculpture—a medal of 40 sequins; foArrchitecture—a medal of 60 sequins; for Design—a medal of 30 sequins; for Engraving a Portrait—a medal of 30 sequins; for Decorations, the furniture of an apartment for a Chief Magistrate, a medal, 20 sequins.

Goeschen, of Leipzig, is about to publish a complete edition of Homer's Works, in different sizes: I. in 4 vols. small folio; price of each volume about four guineas. II. A small copy for the use of Schools. III. The same on better paper. IV. The same on English paper. V. Embellishments, heads, histories, &c.

The celebrated Bodoni intends to publish a new edition of Homer, the text only, in 4 vols. folio.

In Sweden, the Baron Hermelin, who has already published Charts of many of the Swedish Provinces, intends to publish a Geographical and Statistical Description of Swedish Lapland, by Mr. Wahlenberg, of the Cabinet of Natural History at Upsal. Nothing can be more interesting than to ascertain by what means man can subsist amid the polar snows; and what enjoyments he can procure to detain him in a climate where, of all the species of grain, barley only arrives at maturity; and where rye is hardly shot up into a stem, 'ere the frosts forbid its farther vegetation. Pasturage and fishing have hitherto afforded the most permanent resources. Houses are distant from each other, and communications are most common in winter, by sledges over the snow. In 1755, the population of the parish of Sodanky, was 760 persons: in 1802, it was 1786. The maximum of population in the polar circle, is eleven individuals to a square mile.

A Geographical Dictionary of the Russian Empire, begun at Moscow, is proceeding. Descriptions and maps of the various climates and provinces of this vast empire, cannot fail of being extremely interesting, not to the Geographer only, but also to the Philosopher, and to the Statesman.

Art. XXV. LIST OF WORKS RECENTLY PUBLISHED.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with our plan. Correspondencies have been opened in various parts of the United Kingdom, for the purpose of procuring interesting Literary intelligence, on the authenticity of which the public may depend. We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us; and the insertion of any work should not be considered as a sanction of it: the list consisting of articles, which we have not examined.*

ANTIQUITIES.

THE ancient Cathedrals of Cornwall, historically surveyed. By J. Whitaker, B. D. 2 vols. 4to. 2l. 2s. —Stockdale.

An Historical and descriptive Account of St. Edmund's Bury, Suffolk. By E. Gillingwater, 6s.

FINE ARTS.

An Essay on Light and Shade, on Colours, and on Composition in general. By M. Garthside, 4to.—1l. 11s. 6d.

GEOGRAPHY AND TOPOGRAPHY.

Geographical Principles, with an Explanatory Key. By John Luffman, 14s. plain, 18s. coloured. Law.

LAW.

The Statutes passed in the last Session of Parliament, 44 Geo. III. being the second Session of the second Parliament of the United Kingdom of Great Britain and Ireland; edited by T. E. Tomlins, Esq. 12s.

The Trials of J. Price and M. Creese, for Perjury, at the late Middlesex Election, 2s. Hatchard.

MEDICAL.

Proofs of the Efficacy of the Cow Pock, with an Answer to the Objections lately raised against Vaccination. By Robert John Thornton, M. D.

Observations addressed to the Public, on the Cow Pox. By R. Squirrell, M. D. formerly resident apothecary to the Small Pox and Inoculation Hospital, 2s. 6d. Highley.

Outlines of a Plan calculated to put a stop to the Progress of the Malignant Contagion which rages on the Shores of the Mediterranean, should it unfortunately make its way into this Country. By. R. Pearson, M. D. 1s. 6d.

The Edinburgh Medical and Surgical Journal—No. 1. 8vo. 128 pages, to be continued quarterly, 3s. Constable and Co. Longman and Co.

Annals of Medicine for 1803; exhibiting a concise view of the latest and most important discoveries in Medicine and Medical Philosophy.—By A. Duncan, sen. M. D. and A. Duncan, jun. M. D. 8vo. 9s. Bell and Bradfute. Murray.

MILITARY.

Berthier's Memoir of Bonaparte's Campaigns in Egypt and Syria; and General Dessaix's operations in Upper Egypt. Translated by F. G. White, 5s. Jordan and Maxwell.

Instructions for the Formation and Exercise of Volunteer Sharp Shooters. By Captain Barber, 2s. 6d.

A Supplement to the Treatise on Military Finance, containing the Pay and Allowance of Generals and General Staff Officers, whether attached to the Regular or Volunteer Force, with the Mode of making up their Accounts, &c. &c. 2s. Egerton.

MISCELLANIES.

Debrett's Peerage of England, Scotland, and Ireland, corrected to Jan. 1, 1805, 2 vols. 16s. Rivingtons.

Abridgement of ditto, 5s.

A complete collection of Tables for Navigation and Nautical Astronomy; with accurate methods for all the calculations useful at sea, &c. By J. M. Rios, Esq. F. R. S. 4to. 1l. 1s.

Considerations upon the Necessity of discussing the State of the Irish Catholics in the ensuing Session of Parliament. By J. Mason, Esq. 1s. 6d.

Elements of Mechanical Philosophy; being the Substance of a Course of Lectures on that Science. By John Robinson, L. L. D. vol. 1, including Dynamics and Astronomy, 1l. boards.

Characteristic Anecdotes from the History of Russia; with Notes, Chronological, Biographical, and Explanatory; from the French. By B. Lambert. Ostell.

POETRY.

Hispaniola; a Poem. By S. Whitchurch, 3s. 6d.

The Battle of Largo; a Gothic Poem, 3s.

Bickleigh Vale, &c. By N. Howard, 6s.

POLITICS.

The Justice and Policy of a War with Spain, 1s. 6d. Hatchard.

Enquiry into the manner in which the different Wars of Europe have commenced, &c. during the two last centuries; with the authorities upon the nature of a modern declaration. 1s. 6d. Butterworth.

Political Sketches in 1805: No. 1, to be continued, 1s. 6d. Hatchard.

A Letter from an Irish Member of Parliament, upon the Report of the Select Committee, 1s. 6d. J. Stockdale.

Essay on the Impolicy of a bounty on the exportation of Corn, 2s. 6d. C. and R. Baldwin.

THEOLOGY.

Fourth Volume of Sermons, preached to a Country Congregation; with a few hints for Sermons, intended chiefly for the use of the younger Clergy. By the late W. Gilpin, M.A. 7s. Cadell and Davies.

Lawful Amusements; a Sermon, preached at the Thursday Evening Lecture, Fetter-lane, Jan. 10, 1805. By G. Burder, Author of Village Sermons, 1s. Williams. Taylor.

The Faith and Hope of the Righteous; a Sermon, on occasion of the death of the Rev. A. Maclaine, D.D. By Rev. Dr. Gardiner, 1s. Rivingtons.

The Friend of Christ Sleeping in Death; a Sermon, occasioned by the death of the Rev. J. Adams, of the City of New Sarum, Wilts, and preached at Wilton. By J. Edwards, 1s.

Baptismal Faith Explained; a Sermon, preached before the University of Cambridge, April 8, 1804. By the Rev. Robert Tyrwhitt, M. A. 1s.

VOYAGES.

An Account of the Voyage to establish a Colony at Port Philip, of Bass's Strait, on the South Coast in New South Wales, in His Majesty's Ship Calcutta, in 1802—3, and 4.—By Lieut. J. H. Tuckey, 8vo. 5s. Longman.

To Correspondents.

OUR grateful acknowledgements are due to numerous and very respectable Correspondents, especially among the Clergy of England and Ireland, for the testimonies that have been received, of their friendly approbation of the plan, and of the commencement, of the Eclectic Review. The hints with which some have favoured us for it's improvement, will receive, as they merit, our serious attention.

Among other valuable communications, a very sensible and candid letter from An Orthodox Arminian, *has come to hand. We should gladly insert it, but for it's length, and for our apprehension that the circumstance which gave occasion to it, would, in the judgement of most readers, be considered as unworthy of an extensive discussion. Nothing was farther from the intention of the reviewer of Dr. Law's Sermon, in our former number, nor of the Editor in inserting that article, than any attack on the system which our pious Correspondent has adopted. On the contrary, there are treatises written by persons precisely of his sentiments, of which, on a similar occasion, we should have no objection to use the very same expressions* (mutatis mutandis) *that were applied to those of Edwards on Original Sin, and on Free Will. We request our readers to observe, that, in vindicating any class of Christians from what we deem an unfair reflection, we never mean to commit ourselves as parties concerned: nor, when we speak of the general merit of any book, do we pledge ourselves to maintain every position advanced in it.*

To obviate a mistake which we understand has been made, we add, that this Review did not originate from any Society that has heretofore been known by the name of Eclectic. *Our undertaking is independent of, and unconnected with, that Society, and every other previous Institution:—the Conductors of this Work having formed their association solely for it's support and direction.*